Nine Sermons:

Preached vppon ſpeciall Occaſion. *Viz.*

1. Allegiance of the Clergy.
2. Supper of the Lord.
3. Cape of Good Hope.
4. 5. 6. 7. ZEBULUNS Bleſſing.
8. 9. Remedy of Drought.

By SAMVEL PAGE Doctor in Diuinity.

1 COR. 8. 2.
Quod ſi quis ſibi videtur aliquid ſcire, nondum quicquam nouit ſicut oportet noſſe.

LONDON:
Printed for *Simon Waterſon* at the Crowne in Pauls Church-yard. 1630.

Nine Sermons:

Preached upon Special Occasion.

By

464:08

LONDON:
Printed for Simon Miller at the Crown
in Pauls Church-yard. 1670.

¶TO THE MOST Reuerend Father in God, my moſt Honourable good Lord, the Lord Biſhop of *London.*

MOſt reuerend, and my honorable good Lord, in theſe fruitful times wherin ſo many painfull in Gods husbandrie, doe make daily Preſents to the Church, of their profitable Labours: I thought my ſelfe behinde-hand too much, to ſit out ſo long, without giuing ſome teſtimony of my equall deſire, to aduance ſo good a Worke. I am too cõſcious of my inſufficieneies, to preſſe

in with the first, and I feare to doe nothing. These days afford plenty of readers, if plenty of writers ouer-charge, variety may delight. These my meditations haue hope of welcome from the Argument, which is our own loiall Allegeance to his Maiestie, who are the Preachers of Loyalty to our People: and from your Honorable protection and countenance, to whom the Church of God here owes many acknowledgements of honorable seruice hy you performed to her, & to whom I best know how much my selfe in particulars doe stand obliged. I pray God for the encrease of his best blessings on you and yours, and rest wishing your Lordsh:

S. P.

THE ALLEGEANCE OF THE CLEARGIE.

The first Sermon.

ROM. 13. 2.

And they that resist, shal receiue to themselues Iudgement.

GOD is a God of Order, against the Anabaptisticall doctrine of Anarchie; and cõfusion: he hath made men on earth, as hee hath distinguished the starres in the firmament, one starre differing from another in glorie: hee hath taken the aduauncement of men into his owne hands: his wisedome saith, *By me Princes reigne, Pro.* 8. 15. and *Dauid* saith, *Preferment commeth*

meth not from the Eſt,&c. he confeſſeth that Gods hand is in that work, as *Paul* in this chap. ſaith, *the powers that be, are ordained of God.* The Relatiue to theſe *Powers*, is *Submiſsion*; the Extent of this *Submiſsion, omnis anima*, euery Soule. I thinke Saint *Paul* preuentingly, and by propheticall ſpirit, prouided in this caution againſt all *Aequiuocators* and *Mentaliſts*, who are ready to tender their Soueraignes ſome outward and formall Submiſſion, without the Soule, and inward affection, therefore hee ſaith, *Let euery ſoule ſubmit.*

The foundation of this Law of Loyaltie, is laid in the conſcience of a Chriſtian man, not *becauſe of wrath onely*, but *for conſcience ſake.* The illation following on the premiſes, is my Text. The propoſition wherof is *indefinite*, & *equiualent* to an vniuerſal; *They that reſiſt, all they ſhall receiue iudgement.* If any aske, what is the Extent of this power, which God giueth to his annointed ſeruants the Kings & Princes of the earth; let them learne of *Iſrael*, who tendred this Allegeance to *Ioſhua*: *All that thou haſt commaunded vs, we will do, and whither-ſoeuer thou ſendeſt vs, wee will goe: as wee obeyed Moſes in all things, ſo will we obey thee: only the Lord thy God be with thee, as he was with Moſes*, *Ioſh.* 1.16.17. So farre then, as GOD is with our Princes, and that their commaunds, bee no preiudice to the ſuperior ordinances of God: euery ſoule doth owe them ſubmiſſion, and muſt ſweare them their obedience: for whatſoeuer the perſon of the Prince is, *the power is of God*: euen

Pilates

Pilates power is of God, though hee armed it against Christ, by our Sauiours owne testimonie, *Iohn* 19 11. saying, *Thou couldst haue no power against mee, except it were giuen thee from aboue:* therefore Christ submitted himselfe to that power; euen hee that could say, *To mee is giuen all power in heauen and in earth, Matt.* 28.18.

Our gratious soueraigne King, reading in the bloudy practises of his rebel-Popish-subiects, the danger of his owne royall person, & of his hopefull posteritie, hath with the most honourable Parliament deuised a *Shiboleth*, euen this oath of Allegeance (which is now tendered to vs of his Cleargie of this Dioceſſe) to distinguish betwixt his *Israelites* and his *Ephraimites*, betweene his faithfull, louing, and peaceable Protestants, and the tumultuous, factious, and Popish Incendiaries, who desire to see our *Ierusalem* turned to dust and ashes. This Oath wil shew him who hath most disciples in his kiugdome: this *Paul* our Apostle that taught the *Romans, omnis anima*, let euery soule submit; or *Paul* the fift that now teacheth the *Romans*, and all his *Romish Catholiques*, the Contradictorie to his doctrine. *Non omnis anima*, let not euery soule be so obliged. I wonder at *Burgese* of *Rome*, that being so opposite to Saint *Paul*, he would vsurpe his name, at his inuestiture in the Papacie, except hee meant to set *Paul* against *Palu*, *Romans* against *Romans*, his *Brenes* against Saint *Paules* Epistles; our Apostle cast off a name vpon his conuersion, that would become

his Holineſſe of *Rome* much better.

But concerning the power of *Secular* Princes, by this *Paul* the fift, and his vſurping Predeceſſors ſtrangely reſtrained to make their peace with S. *Paul*, they doe thus vnderſtand my Text; *They that reſiſt*; that is, *They of the Laity that reſiſt*: for ſaith their Gloſſe, Eccleſiaſticall perſons, and Eccleſiaſticall cauſes are exempt.

The quarrell is wel knowne between the Pope, and the State of *Venice*, for their iudiciall proceſſe purſued to the execution, and death of a fowle malefactor of their Cleargie, and the Pope (if he had been ſtrong enough to reuenge ſuch a quarrell) would haue made it knowne much better. Therefore it concerneth his moſt excellent Maieſty, to vnderſtand how his Cleargie affect his gouernement, and what ſubiection and Allegeance they will performe to him: which ſhall diſcouer, whether we follow the example of the old *Romans*, who in their purer, and Primitiue times *gaue vnto Cæſar that which was Cæſars*, or whether we reſiſt with the late *Roman Catholiques*, turning *Cæſar* all into Name, and diueſting him of all his Roialties.

Saint *Bernard epiſt.* 42. to the Archbiſhop of *Senona* vrgeth that place of Saint *Paul, omnis anima, Let euery ſoule be ſubiect*: thus, *Si omnis, & veſtra, quis vos excipit ab vniuerſitate? Si quis tentat excipere, conatur decipere*. If euery ſoule muſt bee ſubiect, then yours, that is, thoſe perſons who are Eccleſiaſticall: who excepteth you when hee nameth

nameth *All?* hee that aſſayes to except you (of the Church) goeth about to deceiue you.

Therefore to ſort this Preface to the occaſion, and to the preſent hearing more properly, I learne of S. *Bernard* thus to limit to my ſelfe; *they of the Cleargie, Eccleſiaſticall perſons, that reſiſt, ſhal receiue to themſelues damnation.* And heerein wee haue our high Prieſt for an example, of whom S. *Bernard* ſaith, *Conditor Cæſaris non cunctatus eſt reddere cenſum Cæſari, exemplum enim dedit vobis, vt & vos ita faciatis.* He that made *Cæſar*, payed tribute to *Cæſar*, for therein he gaue enſample to you, (to you of the Cleargie) that you ſhould alſo doe the like: thus did Saint *Bernard* teach, who flouriſhed eleauen hundred yeares after Chriſt.

Origen interpreting this Epiſtle of Saint *Paul* to the *Romans*, vpon this Chapter *lib.9.* giueth a reaſon, why the Apoſtle in an Epiſtle to the Brethren in *Antiochia, Syria*, and *Cilicia*, *Acts* 15.29. doth only admoniſh them to abſtaine *from things ſacrificed to Idoles, from the ſtrangled, and from bloud*, not adding any prohibition of adulterie, murther, theft, &c. *Superfluum videbatur, ea diuina lege prohibere, quæ ſufficienter humana lege plectuntur:* It ſeemed to him more then needed by diuine decrees to inhibite thoſe things which humane lawes did ſufficiently puniſh. His collection from hence is very notable, and ſorteth with my preſent Argument: *Ex quo apparet, iudices mundi partẽ maximã Dei legis implere, omnia enim*

crimina quæ vindicari vult Deus, non per antiſtites, & principes Eccleſiarum, ſed per mundi iudices voluit vindicari. Hence it appeareth, that the Secular Iudges doe fulfill the greateſt part of the Lawe of GOD; for all crimes which GOD will haue puniſhed, hee referreth to the vindication of theſe, and not of the Prelates, and chiefe Prieſts in his Church. And heerein he hath met with the Church of *Rome*, in an euaſion learnd of the *Donatiſts*, and detected, and deſpiſed by Saint *Auguſtine, contra Parmenianum Donatiſtam Epiſcopum. libr.* 1. ſaying; *Niſi forte (quemadmodum nonnulli eorum ſane imperitiſſimi intelligere ſolent) de honoribus Eccleſiaſticis dictum eſſe velint, vt gladius intelligatur vindicta ſpiritualis: cùm prouidentiſſimus Apoſtolus ſatis aperiat, quid loquatur, dicens, propter hoc tributa præſtatis.* Vnleſſe perchance (as ſome moſt fooliſhly are wont to interprete theſe words) they would vnderſtand Saint *Paul*, as ſpeaking of Eccleſiaſticall powers, that by the Sword is meant Excommunication: whereas the Apoſtle wiſely prouided, to preuent any ſuch interpretation, and expreſſeth himſelfe plainely, when hee ſayth, *For this cauſe pay you tribute*, and Tribute is not due but to Secular powers.

And Saint *Ambroſe* maketh good this interpretation *Tom.* 5. vpon this place, ſaying; *Principes hos reges dicit, qui propter corrigendam vitam, & prohibenda aduerſa creantur, Dei habentes imaginem, vt ſub vno ſint cæteri.* The Apoſtle *Paul* in this place meaneth Kings, who are created for the

the correction of mens liues, and the defending of them from aduersitie, bearing the Image of God, that one should sit aboue the rest.

And *Theophilact* (as for the most part he doth) followeth Saint *Chrysostome*, in the interpretation of this Text, saying; *Vniuersos erudit, siue Sacerdos sit ille, siue Monachus, siue Apostolus, vt se principibus subdant.*

Hee teacheth all sorts of men, whether he be Priest, Monke, or Apostle, hee must submitte himselfe to his Soueraigne Prince. And the holie Apostle Saint *Peter* whom the *Roman* Vsurpers boast to succeede, taught the same generall doctrine, 1.*Pet.*2.13.*&c. Submit your selues to all maner ordinance of man, for the Lords sake, whether to the King as superiour, or vnto gouernours as sent of him, &c. for so is the will of God.*

Saint *Gregory* the great who sate Bishop of *Rome* sixe hundred yeares after our Lord and Sauiour Christ, knew no other, nor taught none other doctrine: for hereof, his Epistles giue good witnesse.

Mauritius the Emperour had made a Decree, That no olde Souldiers should be admitted or receiued into anie of the Monasteries, because hee perceiued that many of them vsed this as a shift to shunne and escape from going to the warres, and hee was thereby likely to bee the worse serued: such power had that Christian Emperour to decree in matters concerning the Church, and *Gregorie* then Bishoppe of *Rome*,

grieued at this conſtitution of the Emperor, did not conuent the Emperour to his Conſiſtorie, drew not out againſt him the ſword of Excommunication, did not menace him with interdiction, depriuation, or any other ſhew of Papall iuriſdiction, but as an humble and duetifull ſubiect, addreſſed to him his earneſt petition, by an Epiſtle, wherein he pleadeth for the Church, and as if it became him ill to conteſt with his Soueraigne, hee bringeth in Chriſt Ieſus, thus expoſtulating with him. *Ego te de notario comitem excubitorum, de comite Cæſarem de Cæſare imperatorem, & patrem imperatorum feci* : In a word, I haue aduaunced thee from lowe to high degree; *Sacerdotes meos tuæ manui commiſi*. I haue giuen thee charge and gouernement of my Prieſts, *Regiſtr. lib. 3. epiſt. 61.*

And to make his ſuite more poſſible, he wrote an earneſt Letter to *Theodorus* the Emperours Phyſician, to intreate him, who might beſt chuſe an opportune time, to ſollicite this requeſt, in which he complayneth, ſaying; *Epiſt. 64. Valde mihi durum videtur, vt ab eius ſeruitio milites prohibeat, qui dominari illum, non ſolum militibus, ſed etiam Sacerdotibus conceſſit.* It ſeemeth hard to mee, that hee whom God hath made to rule, not only Souldiers, but Prieſts alſo, ſhould reſtraine Souldiers from doing ſeruice to that GOD: So making *Theodorus* his competitor to the Emperour, for repeale of that Law.

But this *Gregorie* the firſt of that name, was ſo farre

farre from the preſent Antichriſtian pride of his ſucceſſor, as that he would not ſuffer the Title of Oecumenicall Biſhop to be put vpon him; herein following *Pelagius* his moſt worthy predeceſſour. He writ an angry reprehenſion to *Eulogius*, Patriarch of *Alexandria*, for ſtiling him *Vniuerſall Biſhop*, in an Epiſtle ſent to him: And when *Iohn* Patriarch of *Conſtantinople*, had vſurped that title, he wrot to him to rebuke him for it. And to *Mauritius* the Emperour, whoſe loue to him and the Church could haue affoorded him ſo honorable a title, he ſaid, whoſoeuer aſſumeth to himſelfe, or admitteth of any ſuch title, *Elatione ſua Antichriſtum præcurrit*, he doth fore-runne Antichriſt in his pride. He calleth that title, *Nefandum, ſtultum, ſuperbum vocabulum*, a wicked, fooliſh, and proud title. He ſaith that the counſell of *Calcedon* offered it to his predeceſſors, to bee ſo ſtiled, *ſed tamen nullus ſibi hoc temerarium nomen arripuit*: none of them took this raſh and inconſiderate name vpon him.

He would haue ſtaid the pride of that Roman See at the firſt: for when in reſpect of the Empire ſeated at *Rome*, the chamber of that great Monarchie, there was giuen the firſt place in Councels to the Biſhop of *Rome*: the next ambition was to be chiefe Biſhop: and then to be vniuerſall ouer all the Church, as *Hart* ſaith, the Pope cannot be non reſident, for all the world is his Dioceſſe. and what was then left, but to intrude vpon the rights of temporall Princes, as in ſucceeding times

times they did, and at this day doe? But we heare God promising, *Kings shall be thy nursing fathers*, and *Queenes thy nurces*; not Bishops, not Popes, and Prelates, *Esay* 49. 23. Two proofes let mee but name, because we haue them fully pressed by most learned and iudicious Diuines, which expresse the power of Princes ouer the Church.

First, their inuention of generall Counsells, so *Pighius* himselfe confesseth, *Constantinus primus auth r fuit conuocandi generalia consilia: Constantine* was the first who deuised to assemble generall Counsells, but the power heereof was by GOD himselfe giuen to *Moses*, to whom hee committed the making and vsing of the two siluer Trumpets, and from him deriued to all Princes and States imperiall. And the Church storie since Christ maketh it plaine, how Emperours and Kings in their seuerall dominions, haue both called Counsells, and sate Presidents, to order the meeting, to censure and punish offendours, to keepe them to the point that would digresse, and in their absence to depute secular Iudges in their places, and at last to dissolue their meeting at their pleasure. Yea sometimes the great Bishop of *Rome* hath made request to the Emperour, as *Leo* for example, for the calling a Counsell in *Italie*, and preuailed not. And lastly, the Canons of Counsells were by the imperiall power ratified, and without that soueraigne approbation had no strength.

Secondly, for Appeales, the Princes haue bin

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in the Church, the end of them all, euen in cauſes Eccleſiaſticall. More, *Socrates* reporteth *libr.* 5. *cap.* 10. That many Biſhops differing in iudgement, concerning the Doctrine of the *Trinitie*, *Theodoſius* the Emperour conuented them before himſelfe, hee tooke the ſeuerall Coppies of their Doctrines; and praying firſt to God to aſſiſt him, in that holy buſineſſe, that he might chooſe and maintaine his truth againſt all heretical opinions: after mature aduice, hee reſolued vpon the truth of Doctrine, and in the preſence of all the Aſſembly, hee tore in peeces all the reſt: and this truth he did not meaſure by the depth of his own iudgement, but by compariſon with that Canon of Faith, which both holy Scriptures, and former Counſells had ſufficiently maintained. And this was in a matter meerely Eccleſiaſticall. And for Eccleſiaſticall perſons; the law of Appeales in our Land, when Popery paſſed for true religion, in the reigne of King *Henry* the ſecond, had this Proceſſe, from the Archdeacon, to the Biſhop of the Dioceſſe, from the Biſhop of the Dioceſſe to the Archbiſhoppe of the Prouince, and from him to the King, which was the finall hearing and determination, beyond which there was no further prouocation, but to leaue all to God. Therefore we determine, that our Cauſes and our Perſons are all vaſſalles, and ſubiect to our Soueraignes; and the immunities and liberties which wee poſſeſſe, wee holde them of the indulgence, and gracious fauour of our moſt worthie, and lo-

uing Princes, and our *Salomon*, our *Eccleſiaſtes* requireth of his *Cleargie*, no vndue obedience, that the iudgement remaineth moſt iuſt. *They that reſiſt* (euen of the *Cleargie*) *ſhall receiue vnto themſelues damnation.*

They reſiſt this power, who refuſe this Oath of Loyaltie to his moſtexcellent Maieſtie, as all Popiſh Recuſants do, who ſet vp a demy-god, as *Bellarmine* his Paraſite fawneth, and faineth, *De Pontif. 5. 6. qui poteſt mutare, conferre, & auferre principibus regna*: who hath power to change, to giue, and take away Kingdomes from Princes.

Our Soueraigne doth not ſet vp an Inquiſition, to finde out Papiſts, as *Rome* doth to diſcouer Proteſtants: hee doth not make bare ſuſpition quarrell enough to apprehend, conuent, impriſon, racke, and torture men, to force them to ſelfe-accuſation: hee onely deuiſeth to know ſheepe from goates, loyall ſubiects from hereticall rebells; he is the Image of that King of whom wee reade, *Matt. 21. 5. Ecce, rex tuus venit tibi manſuetus*: Thy King commeth to thee meeke, and gracious. It is the glorie of a King to paſſe by an offence. How many Princes of the earth would haue put vp ſuch an attempt as the Gun-powder treaſon was, with ſuch patience? Might not Chriſtian Princes haue thought his anger iuſt, if it had drawne his Sword againſt all of that Religion, till none of them had beene left, and it had beene no more then the equitie of my Text, for they that reſiſt muſt receiue iudgement heere, by iuſt Magiſtrates,

giſtrates, *who beare not the Sword in vaine*, and heereafter damnation, by the Sentence of the great Iudge of Quicke and Dead. The *Iſraelites* thought this Sentence iuſt; for thus they ſay to *Ioſhua*; *Whoſoeuer will rebell againſt thy Commaundements, let him be put to death*: And God gaue a fearefull example hereof in the rebellion of *Corah*. The reaſon is giuen by the Almightie himſelfe in this caſe of oppoſition to ſoueraigne dominion, why he taketh it ſo to heart: For hee ſaid to *Samuel*, *They haue not caſt thee away, but they haue caſt me away, that I ſhould not raigne ouer them.* *Ioſhua* 1.18. 1. *Sam.* 8.7.

In theſe caſes of reſiſting, GOD is moſt ſenſible, for his owne Scepter of Rule is touched in them: For *by mee Princes raigne*, ſaith his Wiſedome. Therefore the vſurping pride of *Rome*, ſtruggling and wraſtling with the Holy one of *Iſrael* for the Scepter of Regiment, may now looke, that the cenſure of Saint *Gregorie* the Great then Biſhop, giuen vpon the Patriarch of *Conſtantinoples* ambition of the name of *Oecumenicall*, may turne into a propheſie of theſe times, and then *Elatio tanto citius rumpitur, quanto magis inflatur.* And we may all expect the breaking of *the head of Leuiathan in the great waters*. *Dauid* ſaid, *they that hate thee haue lifted vp the head*. Saint *Auguſtine* vpon that place ſaith, *Nec capita, ſed caput quando eo peruenturi ſunt, vt etiam illud caput habeant, quod extollitur ſuper omne quod dicitur Deus, & quod colitur, quod Deus interficiet ſpiritu oris ſui*: that is, he ſaith not their heads, but they ſhall lift vp the

head, seeing they shall come to that passe, that they shall haue that head *which is lifted vp aboue all that is called God, or is worshipped, which GOD shall destroy with the breath of his mouth.*

The time of my warning to this place, and the time limited to this short Preface to a long businesse, are both impatient of prolixitie. Let mee therfore addresse my speech to you my reuerend Brethren, in the holy Ministery of the word of God, to stirre you vp, not onely to expresse and approoue your owne vndoubted loyalty to your Soueraigne, by your oath publiquely giuen for the same, but further, to employ the vttermost of your wittes, and tongues, and pennes, to recouer so many of our recusant brethren, as are not frozen in their dregges of superstition, but led in blindenesse, for want of light, to the vnitie of our Church, and the obedience of our Soueraigne: and withall, to stirre vp the *Magistrate* to zeale and feruour in the cause of God, to detect, and pursue recusant Papists, and to lay them at the foote of our gracious Lord the King: For *Salomon* saith right well; *A King that sitteth in the throne of Iudgement, chaseth away all euill with his eye, Prou.* 20. 8. or if they be so grounded in their disloyalty, that they dread not the power of that Sword which hee beareth, and not in vaine: if they be so blinded with superstition, that they cannot see in the Maiestie of Soueraigne gouernment, the ordinance, and Vicegerencie of God. *A wise King* (as a wise King saith) scattereth the wicked

wicked, and *maketh the wheele to turne ouer them: verſe 26.* Our King hath *Wiſedome like an Angell of God*, to diſpute with them, and confute them: *Euen a diuine Sentence is in the mouth of our King, Prouer. 16. 19.* He hath Iuſtice like the Deputy of of the moſt High, to puniſh them that are obſtinate, hee hath mercy like the Sonne of God, to manage Iuſtice, with moderation, and to pardon thoſe that offend, not of malitious and precipitate rebellion, but of ignorant and miſ-led ouerſight. And his ſearch tending to the detection of Gods enemies, I wiſh my Text written by the finger of Gods ſpirit, in the royall heart and hand of our moſt gracious Lord the King, that all his faithfull ſubiects may reade it in his practiſe; *They which reſiſt, ſhall receiue to themſelues iudgement.*

For, what greater diſcouragement to our Miniſtery, then this, to ſee the bold freedome of recuſant Papiſts, daring to affront our Church, to impugne our doctrine, to deſpiſe our Biſhops, to ſcorne our Miniſtery, and to pronounce vs all damned to the ſecond death without hope of redemption; and all this with ſuch aſſurance, as if they had no law to contradict them, or no Magiſtrate to ſee the lawe executed vpon them. God himſelfe hath written a law againſt ſuch, in their bloud, and let Gods ſubordinate Deputies on earth from the King that ſitteth vpon the throne, to the loweſt Magiſtrate truſted with the Sword of Iuſtice, lay to heart the ſpeech of God by his Prophet to *Ahab*, 1. *Reg.* 20. 42. *Becauſe thou haſt*

let gee out of thy hand, a man whom I appointed to die, thy life ſhall goe for his life. Let this ſentence fall vpon the Kings enemies, and rather then one haire ſhould fall from the head of the Lords annoynted for his remiſſenes herein to thoſe whom God hath appoynted to die: let his milke-white mercy be dyed into a crimoſin tincture of iudgement. *Exurgat Deus, diſſipentur inimici.* Let God ariſe, let his enemies be ſcattered. VVhat their mercy is, the *day ſhall declare it*, the fift of Nouember ſhall declare it to poſteritie, their vault, their powder, their barres of yron, their logges, and billets of wood, euen all their inſtruments of ſodaine and cruell death, which if men ſhould forget, God would remember, for though men winke and ſleepe, the holy one of *Iſrael* ſeeth, and God the auenger will ariſe, and *They that reſiſt ſhal receiue to themſelues condemnation.* The Pope that abſolueth others, herein cannot be abſolued. Saint *Paul* hath ſealed *Paul* the fift, now liuing & dying in his preſent Religion, to condemnation: and my Text is ſufficient proofe, that no *Romiſh Catholique*, liuing and dying in the obedience of the Biſhop of *Rome*, and in diſloyal rebellion, and reſiſtance to their lawfull Soueraignes, can hope by the reuealed will of God to bee ſaued: for his ſinne is *reſiſtance to Gods ordinance*, which is flatte *Theomachie.*

Let vs all therefore be inſtant and earneſt in the maintenance of this truth: our tepidity and luke-warmeneſſe in religion maketh vs iuſtly ta-

taxed

taxed to reſemble the church of *Laodicea*, which is threatned to be caſt out of Gods mouth. It is the cauſe of God, it is the cauſe of Ieſus Chriſt, the cauſe of the Church, the cauſe of the Common-wealth. It is the cauſe of the ſupreame head of the Church and Common-wealth next vnder Ieſus Chriſt, our wiſe, learned, gracious, and peaceable *Salomon*. He is neither good Chriſtian, nor good ſubiect, that is not ſtowe, and confident, in ſo religious, and loyall a quarrell.

I preſume I haue but ſpoken the thoughts and affections of all my reuerend and learned brethren in the holie Miniſterie; and I ſay no more but *Amen*. Let God ratifie and confirme it: euen ſo be it for Ieſus Chriſt his ſake: to whom with the Father and the holie Spirit, be giuen all glorie, and power, and dominion, now and euermore.

AMEN.

Laus Deo.

THE SVPPER OF THE LORD.

¶ A Sermon preached at Hampton.

September 10. 1615.

By SAMVEL PAGE, Doctor in Diuinitie.

REVEL. 19.9.

Write: Bleſſed are they which are called to the Marriage Supper of the Lambe.

LONDON

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465;08

¶ TO THE RIGHT Honourable, the Ladie Anne Howard of Effingham.

MAdame, theſe Meditatiõs acknowledge themſelues yours, as drawn from your firſt requeſt, and addreſſed to your eare, and now returned to your eye. You were more then a Gueſt at this feaſt, for your euer-honoured Lord, and you, were alſo bidders, and you inuited a gracious Congregation to this holie Supper in the houſe of Wiſedome. You giue an honourable

euidence to the Church of God, of your loue to Religion, affecting greatneſſe in no way, but in the way of goodneſſe. I pray God for your growth vp to perfection, and the Crowne of it, deſiring your Honour to receiue your owne againe, from him who ſhall reckon it amongeſt the great bleſsings of his holie calling, if he may adde any fire to your zeale of Gods glorie, or ſpeede to your pace in the wayes of God.

Your Honours in all humble ſeruice and acknowledgements of duety.

S. P.

THE SVPPER OF THE LORD.

The second Sermon.

PROV. 9. 5.

Come eate of my Bread, and drinke of the Wine, which I haue drawne.

In the beginning of this chapter, *Wisedome buildth her an house*, that is, Christ, a church, and it is not like to our great houses, without hospitalitie: here are three rooms expressed in it: a Slaughter-house: For she hath *killed her beasts:* Matth. 22. 4. the *Oxen and Fatlings* in the Parable: heere is her Wine-presse: for shee hath mingled her VVine, saith the new translation, it is the phrase of Scripture, to expresse the making of wine of the iuice

of many grapes commixed: or it is her cellar, for the olde reading was, that ſhee hath *drawne the wine*. Heere is alſo her dining roome, or place to eate in, which is not ſome cloſe, thriftie parlour neere the kitchin, but a very ſpacious roome, where the table is prouided: the largeneſſe of the roome is eaſily gathered, and gueſſed by the inuitation.

Wiſedome ſendeth forth her *Maidens*: that is, Ieſus Chriſt his Miniſters: ſo called, not in reſpect of the virginity of Prieſts, ſo much vrged in the Church of *Rome*, ſo little practiſed; for *Dauid* doth not alwayes eſteeme that happy: *the fire* Pſal. 78.63. *conſumed their yong men*, and their *maydens were not giuen in marriage*: but in reſpect of their modeſty, and curteous affabilitie, louingly bearing themſelues in the buſineſſe of this inuitation.

The Commiſſion is large: for all that *are ſimple and want vnderſtanding*, are inuited, ſo the houſe had neede to bee of good receipt, and the Table both large and well furniſhed, to entertaine ſo many gueſts.

All ſinne is folly, and all ſinners are fooles, theſe doth Chriſt our *Wiſedome* inuite: *For hee came not to call the righteous, but ſinners to repentance*: but they muſt be ſuch, as will forſake their folly, and embrace vnderſtanding, that is, penitents.

VVee will examine the Inuitation to a word, there muſt not a crumme of this bread fall beſide the Table; and the beſt Methode, to handle theſe

theſe words in, is, to imitate and follow the order, in which they are ſet downe to vs, by *Wiſedome.*

The parts of this Text be as many (almoſt) as the wordes thereof.

1 VVe muſt *come.*
2 Beeing come, we muſt *eate.*
3 The prouiſion for eating is *Bread.*
4 Not euery bread; *My bread.*
5 VVe muſt alſo *drinke.*
6 This drinke muſt be *Wine.*
7 This wine muſt be of *Wiſedomes* owne *drawing* or *mingling.*

1 *Come.* VVee muſt come to *Wiſedomes* houſe, that is, to the Church of God. He that bids vs, ſeemes not to come home to our houſes. *Behold, I ſtand at the doore and knock, and if any man open vnto mee, I will come in to him, and ſuppe with him.* Hee now deſireth the like good fellowſhip from vs, that wee would come to his houſe: he will be our gueſt vnbidden: let vs be his. *Dauid* was *glad when they ſaid vnto him; Come let vs goe vp to the houſe of the Lord, Pſalme* 122.1. And when he was hindered in that liberty, *his ſoule longed yea and fainted for the Courts of the Lords houſe. Pſalme* 84.2. *Reuelat.*3.20.

It is a pleaſing reſort to Gods houſe, for *there the Lord ſitteth betweene the Cherubins: Pſal.*99.1. 77.13. 96.6. *Gods way is in his Sanctuarie:* yea, *Gods*

Gods power and beauty are in his Sanctuarie, That was one of the great inducements to mooue *Dauid,* so earnestly to desire that house, *to beholde the beauty of the Lord.* This is no where more clearly, and cheerefully discerned then in the house of God. *Blessed are they that dwell in thy house, they will euer praise thee.* And, *in his temple euerie one doth speake of his glory.* The new Translation readeth in the margent, *Euery whit of it vttereth his glorie:* So full of maiesty is the place it selfe, where God *hath put his name:* and, *where his honour dwelleth.* Therefore no place like vnto the Church of God, to beholde the beautie of the Lord.

Psalme 27.4.

Psalme 84.4.

Psalme 29.9.

Augustine vpon the words of *Salomon*; *Goe to the Ant thou sluggard, beholde her waies, and bee wise* saith; *Vide formicam Dei, surgit quotidie, currit ad Ecclesiam, audit lectionem, recondit intus grana electa de horreo.* Behold the Ant of our Lord, hee riseth day by day, hee speedeth to the church, there he heareth the reading of holy Scriptures, and he maketh his prouision of choice grains out of that barne, which he laieth vp in store. The vse is this. In time of winter and tribulation. *Comedit intus labores æstatis,* hee feedeth in fowle weather vpon his summer labours.

Prouer.6.6.

In psal.6.6.

Beloued, this is absolutely the richest blessing of our Church, and Kingdome, vnder the religious gouernement of our gracious Soueraigne, the libertie of the Church, and our free and open accesse to the house of *Wisedome.*

It

It is made a lawe and ordinance to *Iſrael*, that the Tribes ſhall all go vp thither, euen a Statute lawe enacted in the high Court of Parliament, That all of all ſorts ſhall diligently reſort to their Pariſh Churches, and a paine is ſet vppon the heades of them that doe refuſe to *Come*. Therefore, they that *Come* not, doe not onely offend the lawe of God, but they alſo violate the ordinance of the Kingdome and State, and ſo ſhew themſelues, both in Religion, and in ciuill Obedience irregular. In this ranke are all recuſant Papiſts, who directly refuſe our Church, and all negligent Profeſſours, that care not for the publique ſeruice of Almightie GOD, and all prophane worldlings, to whom the Sabbaoth day is as a common day, and the houſe of God is deſpiſed; and all *Seperatiſts*, that will goe to their owne *Synagogues*, and Parlour-*Conuenticles*, but will not once come at the houſe of the Lord.

The Parable in the Goſpel concludeth againſt all theſe: Firſt, they are giuen ouer, and no more inuited: Secondly, the Maiſter of the Feaſt pronounceth againſt them, ſaying; *Verily I ſay vnto you, they are not woorthy, they ſhall not taſte of my Supper.* *Matth.22.8. Luke 14.24.*

Theſe be the daies of the ſonne of man, wherein hee ſheweth himſelfe in the word of his holie Goſpel, and is euen *Crucified* in our ſight. Let vs feare leſt CHRIST IESVS beholding our negligence doe ſay vnto vs: *The daies come, in* *Galat.3.1.*

Luke 17.22. *which you ſhall deſire to ſee one of the dayes of the Sonne of man, and ſhall not ſee it. Luke* 17. 22. *Come* then whileſt you may, and thanke God that you may come and goe ſafely.

1. *Come. Come* then your ſelues, and bring with you aſmuch good cõpany as you can; it is S. *Auſtins* counſell. *Adduc eos ad domum Dei tecum, qui ſunt in domo tuâ tecum: mater Eccleſia aliquos à te petit, aliquos repetit: petit quos inuenit apud te: repetit quos prodidit per te, acquirat quos non habuit, non plangat quos habuit:* that is, Bring thoſe with thee to Gods houſe, who are with thee at thy own houſe: our mother the Church requeſteth ſome of thee, ſome ſhee requireth, ſhee requeſteth of thee thoſe whom ſhe findeth with thee, and ſhee chalengeth thee for thoſe whom ſhe hath loſt by thy meanes: let her gaine thoſe which ſhe neuer had, but let her not bewaile the loſſe of thoſe whom ſhe hath had ſometimes.

Your own good example who haue charge of families, is full of power, to fil the church of God, & the more eminent you are in your ſtate and degree, aboue your brethren, the more inducing is your good example, and the fuller your families are, the fuller ſhall you make the congregation in the Lords houſe, if you bring them all with you, thither.

Is it not ſtrange! play-houſes, ale-houſes, and tauerns haue no ſteeples, nor rings of bells to toll men to them, and yet they haue full reſort. Churches are (for the moſt part) furniſhed with theſe lowd

lowd voices to ring in our eares this duety, and to say to vs, *come*, yet wee come not so readily. Is it the *Signe*, that hath such vertue to draw multitudes together. Surely the house of God doeth not want a Signe: if that will doe it, *VViſedome* shall neuer want guests at her house.

I reade of foure Signes in holy Scripture, and they doe all belong to the house of God.

1 *Iesus Christ* himselfe is a Signe, God dwelleth at this Signe, and here is his Ordinarie kept. *And in that day the roote of Iſhai ſhall ſtand vp for a Signe to his people: the Nations ſhall ſeeke to it, and his reſt ſhall be glorious.* Heere is a *Signe*. Here is good Company, and good Lodging: for heere is *reſt*. *Isay* 11. 10.

But this is that which maketh so many forsake the house of God, the Signe is not liked of many: so old *Simeon* propheſied of Christ, being then in his armes. *This Childe is ſet for a Signe that ſhall be ſpoken againſt.* *Luke* 2. 34.

2 God dwelleth at the Signe of the *Sabaoth*, *I am the Lord your God, hallow my Sabbaothes, and they ſhall bee a Signe betweene mee, and you, that you may know that I am the Lord your God. Ezechiel chap.* 20. *verſe* 20. And indeede, what neede is there of any other Signe, to summon vs to appeare before the Lord in his Sanctuarie, then the name of a *Sabaoth*, the day of God. Vpon this Signe, Almightie GOD hath written a *Memento*; *Remember that thou keepe holie the Sabaoth day.*

Eſay 55.13. 3 *The word of the Lord,* is an other *Signe*: So doth the Prophet call it; *An euerlaſting Signe, which ſhall not be cut off.*

Eſay 8.18. 4 *The Miniſters* of this word are *Signes: Loe I, and the children that thou haſt giuen mee, are for Signes:* The Prophet and the Prophets children: Signes and wonders, and ſuch ſights doe drawe company, but theſe ſignes doe withall contract ſcorne and contempt, by the vnwelcome meſſage which they bring to ſinners, and Gods houſe is vnfrequented by this meanes. Yet theſe are they whom VViſedome ſendeth to inuite her gueſts: yet their preaching is by the world called *Fooliſhneſſe.* 1.Corint.1.18.

2. *Eate.*

VVee are inuited to *eate*, and that is good newes to a good ſtomacke; an euill ſtomacke heareth of eating, with ſome loathing. And there are not many good ſtomackes to this eating: for wee ſurffeited in Paradiſe, vpon the forbidden Fruit, and there wee loſt our appetite. Gods table is the beſt remedy againſt the danger of that ſurfeit; for his gueſts do euer get them a ſtomacke with eating: for none doe more deſire to *eate* there, then they that eate moſt. They that make their meate their god, haue nothing ſo good ſtomackes, as they that make God their meate. GODS gueſts doe ſo, for they feede vpon the fleſh, and drinke the bloud of IESVS CHRIST, by faith in the Sacrament of the Supper of the Lord: heere is no danger of ſurfet at this Table: for

for *wiſedome* maketh the Feaſt. The Maiſter of the feaſt ſaith to euerie gueſt: *Open thy mouth wide, and I will fill it.* *Pſal.*81.10.

Come not to the Table of this eating without appetite: the Prouiſion heere is very great, and the Maiſter of the houſe open handed. *Thou openeſt thy hand, and filleſt all things liuing with plenteouſneſſe.* Of him is ſaid, *Thou filleſt the hungrie ſoule with good things.* There be ſome that will come to the houſe of GOD, but being come, they will not *eate*: ſuch are our Church-Papiſts, who will lend vs their company at the diuine Seruice, but will not receiue the Sacrament. *Pſal.*104.28. *Luke* 1.53.

There is alſo a great fault, which many are guiltie of, and few are ſenſible, that they doe euill: this is to come to a Church, where there is a Communion, and there to heare the word of God, and after to forſake the Congregation euen at the Table of the Lord.

Our Church in our Engliſh Liturgie, hath appoynted a ſpeciall exhortation, to be vſed, and read publiquely, when the Miniſter doth finde the people negligent, in the receiuing of the holy Sacrament, in which two things are ſeuerely reproued.

1 VVhen men goe away from the Communion, being preſent, where they may receiue it, which is there called *a great iniurie to God.*

2 VVhen men goe not away from Church, but ſtand, and looke on, whileſt others doe receiue the Sacrament, but doe refuſe to receiue it

themſelues, this is there called *Deciſion and Contempt of theſe holie myſteries.* Therefore, *Come*, but *eate* alſo. Some do come for feare of the law, and *eate* alſo, to ſaue charges, but it is againſt ſtomacke; for they loue not the meate.

Others come, and they like the meate well, but they are loth to eate, in regard of the ſauce which they like not the taſte of, that is the Ceremonies of our Church, vſed in the adminiſtration of the Sacrament. Yet hath our Church proteſted ſufficiently, that the Sacrament is entire, and pure without them, and there is no cauſe to require, and exact the reuerent vſe of them, but for outward decencie; of which it is more fitte, that a Church ſhould iudge, then euerie particular perſon to haue liberty to vſe his owne forme and faſhion.

Others keepe ſtate, they are willing ſometimes to *eate*, but they are loath to take the paines to *Come, and eate*: They looke to haue it brought home to their owne houſes. This will one day be iudged, too much keeping of ſtate: And, if God make ſtrange, to admit them to his Eternall houſe, to eate with *Abraham*, *Iſaac*, and *Iacob* there, they may thanke their owne idleneſſe and pride for it. Me thinks that this eating ſhould be a good reward of their comming ſo farre, as to Church, and it ſhould be no diſhonour to any perſon on earth, to be ſeene often, at the houſe of God.

Matth. 8. 11.

Let vs then doe both: *Come and eate.* Chriſt cheereth

cheereth vp his guests. *Eate O friends!* hee accompteth them his friends, that will come and eate with him. *Cantic.* 5.1.

When the three men passed by *Abraham* sitting at his Tent doore, in the heate of the day, *Abraham* besought them earnestly, to come in and eate with him. *If I haue now found fauour in thy sight, passe not away from thy seruant. Genesis* 1. 18. Hee would haue taken it for a great vnkindnesse, if they should haue refused his entertainement, as hee acknowledgeth it a fauour done to him, for them to eate, and rest with him, but euen a while. And no doubt but our Inuiter will as much take it to heart, if wee shall neglect him, and will as kindely take it, if we *Come and eate.*

This Foode is not carnall but sacramentall; it is *Mentis, non dentis cibus.* The foode of the inward, not of the outward man. The Element is literall, and corporeall, the grace is inward and spirituall; *Doe this:* that is, *Eate in remembraunce of me.*

The next circumstance sheweth vs what our fare shalbe.

3 *Bread.* Our fare in the house of God is *Bread*; First, that *Dauid* saith, that it *strengthneth the hart of man:* The penitent sinner hath neede of this: for hee hath *a broken heart*, which doeth want strength. The Bread of this Supper of the Lord, is the seale of our Faith, in the beliefe of our redemption, wrought & accomplished by Christ, *the bread of life:* The metaphysicall faith of *Rome*, doth

doth beleeue the very fleſh and bloud of Chriſt in this Sacrament; and affirmeth, that heere is neyther Bread nor VVine, but onely the accidents thereof, the formes, colour, and taſte, and they miraculouſly, and vnnaturally ſubſiſting without ſubiect. I will not bid the aduerſary battell in this quarrell now, my buſineſſe is the poſitiue Diuinity of our true Church. *We haue heard with our eares, out of Wiſedomes inuitation*, that we muſt *eate bread heere, and our Fathers haue tolde vs ſo.*

De natur. ſer. 4. This which wee receiue heere, is *Bread*, common in the nature of it, ſanctified in the vſe: but as *Leo* ſaith, with the ſame difference that was betweene the Virgin *Mary* before the Annunciation, and after, for in both *The holy Ghoſt came vpon her, in the Annunciation, vpon the Bread, in the Conſecration, and the power of the Higheſt ouerſhadowed both. Luke* 1.25.

Or as Saint *Chryſoſtome*; *vt Saram non natura, ſed Dei promiſſio fecit matrem*: As *Sara* was not by Natures way, made a mother, but by vertue of the promiſe: ſo it is not Nature but Grace, and the Ordinance of God, that maketh this Bread of the Supper, the body of Chriſt; yet, as *Sara* ceaſed not to be *Sara*, when ſhee became a Mother, neyther doth this Bread ceaſe to be bread, when it is made and conſecrated an holie Sacrament.

Cyprian ſaith, *Adeſt veritas ſigno, ſpiritus Sacramento*: Truth commeth to the Signe, Truth doth

doth not abolish the Signe, the Spirit commeth to the Sacrament, it doth not extinguish the Sacrament. For as yron heated red hote in the fire, hath the very heate and burning force of fire, yet it ceaseth not to be yron still: so the Bread of this Supper, by the vertue of the Spirit which commeth to it, is Bread of life, and is the Instrument to conuey to euery worthy receiuer the force of the holy-Ghost, yet ceaseth not to be Bread: and so S. *Paul* calleth it: *The Bread which wee blesse, is it not the Communion of the bodie of Christ?* 1 *Corin.*10 16.

I conclude then with *Wisedome*; *Come and eate Bread.*

4 But *Wisedome* addeth; *My Bread.*

For they that feede at this Table, must feede of such Bread, as the sonne of God doth prouide for his guests. We haue Bread too. *In the sweat of thy face, thou shalt eate Bread:* And we do pray, *Giue vs this day our daily bread.* But this Bread of the Sacrament, *is Gods bread*; so made in the consecration, by diuine institution, in remembrance of Christ; yet so, that by our worthy receiuing of it, we may make it our Bread: For, to vnworthy Communicants, it is common Bread, and they finde themselues after it, no more refreshed, then they were before: as a Deed sealed, is but Parchment and Wax to any, but them whom it doeth concerne: therfore if thou eate not of his *Bread*, that inuiteth thee, it will not nourish thee. *Genes.*3.19.

5 *and drinke.*

VVisedome maketh not a dry Feast, her guests

ſhall drinke too : it is ſo in our Sauiour Chriſts owne Inſtitution of this Sacrament : *Drinke yee all of this* : And Saint *Paul* an Apoſtle of IESVS CHRIST 1.*Cor.*11.26. putteth them both together; *So oft as yee eate of this Bread and drinke of this Cuppe.*

The *Papiſtes* will come, and eate, but they will not *drinke* : the Lay men and the Prieſts that doe not Conſecrate, may not *drinke*. This is one of the moſt vnprobable and weakeſt defended abſurdities, in any reall poynt of difference, betweene them and vs. But they doe affirme, that whole CHRIST, and the memoriall of his whole Paſſion is comprehended ſufficiently in either part, and therefore the Bread alone doeth ſuffice, without the *wine*. Yet *VViſedome* prouideth both to eate and drinke at her Feaſt, and Chriſt, who inſtituted the Sacrament, thought both neceſſary, and gaue both to his Church in equall precept.

But if they would needes ſeperate whom the Lord hath ioyned together, had it gone by moſt voyces, the eating had rather beene layd aſide, then the drinking : For that doeth not ſo much to the life expreſſe the Paſſion, with the benefits, as the drinking doeth, but this will appeere much more clearely in the next point. I will conclude this with Saint *Baſils* bleſſing, and let it light vpon all them that violate the Inſtitution of CHRIST, without repentance : *Curſed bee that man, that forbiddeth, where* CHRIST *biddeth,*

deth, or biddeth where IESVS *forbiddeth.*

6 Wine.

Gods prouiſion is *Wine*. VVee may ſay of this *Wine*, *In vino veritas*. Heere is truth in this *Wine*; for it is the very ſoule of that ſauing Truth, the ſhedding of the moſt precious bloud of our Redeemer for his Church. I can not find the Lay man left out in this Inuitation, for in this part of it. *All that are ſimple and deſtitute of vnderſtanding are bidden* : and I am ſure and certaine they bee not all Cleargie men. Hee meaneth indefinitely, all that are ſenſible of their owne defectes, and imperfections, who ſee their owne follie, and are aſhamed of it, and deſire to amend it, whether Eccleſiaſticall or Lay perſons.

To them hee offereth *Wine*, the fruit of the Grape, as himſelfe calleth it, as the Sacrament of his Bloud: and it is that ſeaſonable *Wine* mentioned in the one and thirtie chapter and the ſixt verſe of the *Prouerbs*; *Giue Wine vnto thoſe that be of heauy hearts*. Such are the true Penitents, *bitter in their ſoules*, for their treſpaſſes committed againſt Almightie God. They that doe refuſe to drinke of this *Wine*, ſhall taſte of another cup: *For in the hand of the Lord there is a Cuppe, the Wine is mixed: the wicked of the earth ſhall drinke the dregges thereof, Pſal.* 75.8. VVhat ſhall they doe amongſt the reſt, who mangle the holy Sacrament, and robbe the gueſts of VViſedome of halfe their entertainement? So did the Conuen-

ticle of *Trent*. Heare their Canon. *Si quis dixerit Sanctam Ecclesiam Catholicam, non iustis de causis & rationibus adductam fuisse, vt Laicos & etiam Clericos non conficientes, sub panis tantùm specie communicaret, aut in eo errâsse, Anathema sit.* If any man shall say, that the holy Catholique Church was not ledde by iust and reasonable inducements, to minister the holie Communion, only in the one kind, in Bread, to the Lay men, and also to the Priests, that doe not themselues consecrate the Hoast, or that the Church hath erred in so doing; let him be accursed: whereas their owne *Gelasius* calleth it *Sacrilege* to diuide the Communion so; saying: *Aut integra Sacramenta percipiant, aut ab integris arceantur*: Let them either receiue the Sacraments entire, that is, according to the Institution, or let them bee denied them altogether. *Tertullian* saith rightly of them, *Credunt sine Scripturis, vt credant contra Scripturas*: They beleeue without Scriptures, that they may beleeue against Scriptures.

De Conc. sub vnâ specie. cap. 2.

De Conse. dist. 2. Comperimus.

De præscript.

The Counsell of *Calcedon* determineth,

ἀνάθεμα τῷ μερίζοντι ἀνάθεμα τῷ διαιροῦντι

Cursed be hee that parteth, cursed be hee that diuideth the Sacrament.

Euagrius lib. 1. cap. 17. Concil. Calced. Actio. 2.

Saint *Cyprian* saith excellently well: *Non inungitur Ecclesiæ, qui ab Euangelio seperatur*: Hee is not ioyned to the Church, who is diuided from the Gospel: Against those who pretend the authoritie of the Church, for the violation of that Institution, which is set downe in the Gospel.

The

The pouring out of VVine, hath a visible representation of the effusion of CHRISTS bloud: and, in the drinking of the VVine, which presently warmeth, and comforteth the stomacke, more sensibly than in the eating of the Bread, is the powerfull operation of the inward Grace, comforting the conscience to the receiuer thereof expressed.

So *Hugo* defining a Sacrament, requireth that it be *ex institutione figurans*: it must bee the signe of something, according to the institution; but in the denyall of the Cup, the Institution hath wrong, and so the Figure imperfect. Hee saith also, that it must be, *ex similitudine representans*: that in the similitude to that whereof it is a Figure, it must make a visible representation: but the breaking of the Bread onely, maketh no such sensible remonstrance to the outward sense of the shedding of CHRISTS bloud, as the powring out of VVine, ioyned also with it doth. Therefore *Wisedome* saith; *Eate of my Bread, and drinke Wine.*

Hugo de sancto Victore de Sacram. lib. 6. part. 9. citat. in Sum. Hug. in casibus Consc. tit. Sacramentum.

7 *Which I haue drawne or mingled.*

The Maister of our Feast, will haue the wine of his owne drawing and mingling. He hath not thought it fit, to trust men with the drawing of his VVine, or the stopping of it vp, at their pleasures. This cannot be vnderstood better, then of the wine of this Sacrament. For it is the sole Institution of Iesus Christ, the wisedome of God. He ordained it, and the purer Churches haue e-

uer receiued it according to his preparation.

Where men haue taken vpon them to draw, and to furniſh this Table with prouiſions, ſundrie fowle and groſſe aberrations haue ſucceeded.

Some haue mingled water with this wine, it is a precept of the Romiſh church ſince the corruption of it: And *Cyprian*, otherwiſe a worthie Father of our Church, ſeemd to incline to this mixture.

Libr. 4. diſt. 11. Cyprian. epl. l. 2. epiſtola 3.

The Maiſter of the Sentences ſaith, *Aqua verò admiſcenda eſt vino, quia aqua populum ſignificat, qui per Chriſti paſſionem redemptus eſt: vino miſcetur aqua, Chriſto populus.* But water is to be mingled with the VVine, for water ſignifieth the people, redeemed by the paſſion of Chriſt; the wine is mingled with the water, Chriſt with the people. The people haue the more wrong, who are forbidden the wine, ſaying, they who forbid it, doe giue it out to be the Sacrament of their vnion with Chriſt.

Lib. de Hereſ. hæreſ. 64.

Others haue miniſtred in water onely, without wine: ſo ſaith *Auguſtine*, Some Heretiques were called *Aquarij: quod aquam offerant in poculo Sacramenti:* Becauſe they offered water in the Cup of the Sacrament.

See the Ieſuits goſpel by Maſter *W. Craſhaw De Conſecr. diſt. 2. Cum omne. Quo de d. uiris officijs.*

Others haue miniſtred, not in wine, or water, but in milke; and I wonder that the Ieſuites of late times, haue not preferred this practiſe, who aſcribe equall efficacy to the milke of the Mother, and the bloud of the Sonne of God: at leaſt, that they haue not mingled wine and milke. Others

haue

haue giuen bread dipped in the wine.

The worſt drawer of wine for this feaſt, was hee who drew the wine, and mingled it for Pope *Victor* the ſecond. *Brazutus*, who is recorded within the ſpace of 13 yeares to haue empoiſoned ſix Popes, he mingled poiſon with wine in the Chalice for that Pope; as their owne Stories report. *Act. & Mon. volum. 1. p. 168.*

All the myſteries of religion, and doctrines of faith, muſt be of Chriſts owne preparing for his Church: therefore we hold, that no counſell, nor all the Church hath power to alter any thing, in the doctrine of faith, or in the doctrine of the Sacraments, the ſeales of our faith, contrary to the ordinance of Chriſt. They muſt needs be fooles that doe not follow the directions of *Wiſedome.*

You my beloued brethren are now in the houſe of *Wiſedome*, and you are inuited to *VViſedomes* Feaſt: *Come* therefore, & eate of *Wiſedomes* bread. Surely, this is your Fathers houſe, and heere is *Bread enough*: taſte it, and you will be all ready to ſay; *Lord giue vs euermore of this Bread: Drinke of the wine now which Wiſedome hath drawne for you,* and ſay euery ſoule of you within it ſelfe: *I will now take the cuppe of Saluation, and call vpon the name of the Lord.* *Iohn 6. 34.* *Pſal. 116. 13.*

Come eate (my friends) drinke, and make merry, and much good may it doe your ſoules, Amen, Amen. *Cantic. 5. 1.*

The Cape of good HOPE.

¶ Fiue Sermons for the vſe of *the Merchant and* Mariner.

Preached to the worſhipful Com-*panie of the Brethren of the Trinitie-* Houſe: and now publiſhed for the generall Benefite of all *Sea-men.*

By SAMVEL PAGE, Doctor in Diuinitie.

LONDON
Printed by *Nicholas Okes* for *Simon Waterſon*, dwelling in *Paules Church-yard*, at the ſigne of the Crowne. 1616.

466;08

¶ To the Honourable and Religious *Knight*, *Sir* THOMAS SMITH, Gouernour of the East-India Companie, and to all the Honourable and worthie *Aduenturers in the same* Societie.

THese *Sermons, deliuered in the hearing of our chiefest Mariners the Brethren of the Trinity house, at their anniuersary meeting, which they religiously obserue, are especially addressed to the vse of the Sea-men. I haue conceiued hope, that they whom they most concern, may make some good vse of these Meditations, euen then, when they are far off from those many helps which our Church at home affoordeth,*

both for Knowledge and Deuotion. I haue also made choice to recommend them by especiall direction, to you, the honorable Gouernor, and worthy Aduenturers of that Societie, which sends forth the Sea-man furthest frō home, to the remotest partes of the knowne world, beseeching you to admit of this mine aduenture amongest yours, with which you shall euer haue my earnest praiers to God, for the prosperous successe of your commerce & nauigation. For this I rest Gods petitioner for you all, humbly acknowledging my thankfull duety to you, by whose vnexpected and vndeserued bounty, my Labours and Studies haue been comforted and encouraged.

S. P.

THE
Cape of good Hope.

The first Sermon.

DEVT. *chap.* 33. *verſ.* 18. 19.

Verſe 18. *And of Zebulun hee ſaid: Reioyce Zebulun in thy going out, and thou Iſachar in thy Tents.*

Verſe 19. *They ſhall call the people to the Mountaine: there they ſhall offer the Sacrifices of righteouſneſſe: for they ſhall ſucke of the abundance of the Sea, and of the Treaſures hid in the Sand.*

May with a little reſtraint of the words of the first verſe of this Chapter, giue you the contents and ſumme of my Text in a few words: *Now this is the bleſſing, wherewith Moſes the man of God bleſſed the two Tribes of Zebulun, and Iſſachar, before his death, and ſaid; Reioyce, O Zebulun, &c.* The better welcome, may I hope to

this Diſcourſe, becauſe the Argument of it is a *Bleſſing*, & he that breathed it *was acceptable with God*, euen *Moſes*, though *a man*, yet noted with that honourableſt of all Appellations, *a man of God*. The meekeſt man, and the faithfulleſt in the houſe of God, that liued in his times vpon the earth. And it is his dying farewell, propheticall, and patheticall. For it is the happy euidence of his wiſedome in foreſeeing, and of his charitie in wiſhing all this good to the twelue Tribes, and to their poſteritie.

Concerning *Zebulun*, whoſe bleſſing I haue choſen for my Text, as beſt befitting this preſent hearing, and the occaſion of this holy meeting; it conſiſteth of two parts.

1 *A well-wiſhing to that Tribe.*

2 *A Propheſie concerning that Tribe*, which Propheſie doth containe a double prediction.

1 One is, of the ſeruice that they ſhall doe to God.

2 The other is, of the mercies which they ſhall receiue from God.

1 *Of the well-wiſhing of Moſes.*

Reioyce O Zebulun in thy going out.

Zebulun was to helpe his eſtate by voyages at Sea, hee was the Merchant-Aduenturer, and the Sea-man; of his Tribe were the beſt Mariners, the greateſt Trauellers. *Moſes* by a Spirit of Propheſie did foreſee this, and remembring alſo what olde *Iſrael* had propheſied of this Sonne, and his poſteritie. *Zebulun ſhall dwell by the Sea-ſide*,

ſide, hee ſhall be an Hauen for Ships: he doth wiſh this Tribe good ſucceſſe, and ioy in their *goings out*, that is, *in their voyages by Sea.*

In which wee are taught theſe things:

1 That God hath long before, not onely determined of vs, but of all our courſes of life, and vocations, and meanes of liuing: for *Moſes* did reade this future eſtate of this Tribe, in the Booke of Gods prouidence, opened and reuealed vnto him, by the mighty God of *Iaacob*. Therefore, let vs make this double vſe hereof.

1 That no man aſcribe it to fortune, or chance, that one man is a Scholler, another a Souldier, a third a Sea-man, a fourth Mechanicall; and that ſome by one, others by other meanes raiſe, and aduance their eſtates. For this is the direction and ordination of diuine Prouidence.

2 That no man repine at his lot, in what groũd ſoeuer it hath fallen, but let him with all thankefulneſſe to God, indeuour himſelfe diligently in the calling, whereunto God hath called him, to purſue both his owne particular good, and the good of the ſtate, in which he liueth.

Secondly, we are taught, that this is a lawfull, & honeſt vocation, to trauell vpon the great waters, and to practiſe and exerciſe Nauigation: for otherwiſe, this man of God *Moſes*, would not haue wiſhed them good proſperitie in it. Yet it falleth out, that euen this courſe of liuing alſo (as all other the moſt honeſt vocations that are in vſe on the earth) is often abuſed; yea it is thought ſome-

ſomewhat more then the reſt. The auncient Fathers doe obſerue, that our Sauiour Chriſt did expreſſe himſelfe to this Sea-tribe, more then to any of the reſt: For he was conceiued at *Nazareth*, a city in the Portion of *Zebulun*, and in this city he was brought vp: hee beganne to preach firſt heere: and Mount *Thabor*, vppon which hee was transfigured, was in the Tribe of *Zebulun* alſo. The reaſon which they giue, is this, becauſe hee thought, that Tribe did moſt neede this extraordinarie direction of his doctrine, and example, of any of the reſt. Indeede thoſe places that doe confine vpon the Sea, and are Hauens for ſhippes, partly, in reſpect of the continuall dangers that they doe behold, and the greeuous loſſes of men and goods, which happen in ſight and heare-ſay, haue their hearts more hardened then others: partly, in reſpect of the ready paſſage to conuey away ſuch as haue deſerued euill, and are purſued by the Sword of Iuſtice, and ſo by impunity are encouraged to offend, partly by the entertainement of ſuch as come thither with the ſpoile of their Piracies, and Sea-robberies, which commonly are as waſtefully rioted at Sea-townes, as they are deſperately, and with hazard gotten vpon the Seas, and partly by the importation of ſtrange and corrupt manners brought out of other countries, which Apiſh imitation can ſcarce forbeare to entertain and affect: ſurely, by ſome, or all theſe meanes, ſuch places are ſo corrupt, that they ſtneeded all this mercie of the Sonne of God.

God. Therefore theſe abuſes in your calling, you that are graue experienced men, and that haue eminent place of charge, and authority in theſe affaires, may doe God good ſeruice, to make a conſcience of admoniſhing thoſe, that are vnder your commaund, of all theſe things: and heere-in let Almighty God giue you both to *will and to performe* that, by which his bleſſed name may be glorified, both aboord, and aſhoare.

Thirdly, wee are taught by the holy, and charitable example of *Moſes the man of God*, to wiſh *Zebulun* good ſpeede in his Voyages, and ſurely the prayers and well-wiſhings of Gods ſeruants, and the breath of charitable benediction, is an happy gale for all that goe to Sea. In vs it is charity; for they are our Brother-tribe, bone of our bone, and fleſh of our fleſh. The Church, and the Common-wealth doe both beare a great Aduenture in euery veſſel, that goeth to Sea, and therefore the Church doth teach vs to pray *For all that trauell by land, or by water*. The rather let vs wiſh them all good, becauſe Sea-loſſes are loſſes without recouery commonly, that malice it ſelfe (me thinkes) ſhould not be ſo malicious, to wiſh that to periſh, by whoſe loſſe no aduantage commeth to him that ſurviueth. Againe, theſe Aduenturers deſerue our charity, more then others, becauſe they ſeeke their owne poore meanes of bettering their petty eſtates, in the general aduancement of the ſtate, in which they are ſubiected: for what is the particular mans gaine, in compariſon

of that good, which the Common-wealth receiueth by the ſeruice & employment of theſe men? Therefore it ſhall be very worthie of our Chriſtian charitie, to ſay to *Zebulun*, *Reioyce O Zebulun in thy goings out.*

And to *Zebulun*, that is, to the Sea-men themſelues; it is moſt neceſſarie, that they haue the holie and deuout prayers of the Seruants of God; the paines, the vnreſt, the wants, the dangers that they endure, are infinite, ſo that of all men that liue, none are more often, or more ſeriouſly admoniſhed to prepare themſelues for death, then theſe men. I doe not ſpeake this, as though all were ſo well with vs aſhoare, that here were no danger at all. For many doe thinke, that it is little better then a deſperate aduenturing of ones ſelfe to goe to Sea: they feare the cloſeneſſe of the Cabbins, the infectious ayre of the ſhippe, the danger of drowning, they ſee no neceſſitie to enforce this hazard. To ſuch I ſay, and I ſpeake with griefe of heart, to ſee the iudgements of God vpon our Land, euen in the compaſſe of a few yeares. For, did not our laſt great plague teach vs, that the open ayre of the Countrey, breathed no more health in her Inhabitants, then the cloſe Cabbins in a ſhippe, or the thicke-ſet houſes in our greateſt Cittie? Did not the great floudes in diuerſe partes of our Land ſhew them, that dare not goe to Sea, for feare of drowning, how God can bring home the Sea to our houſes, and drowne vs in our beds? Did not

not the great Froſt, which paued our waters, as the ſtreetes of our great Cittie, teach vs, that God can as well puniſh vs with too little water, as too much. And did not the great dearth ſucceeding, in which wee felt the hardneſſe of mens hearts, not yet thawed, but keeping in prouiſion of corne, till the poore bring foorth their curſes vpon them, which God in Heauen heareth and ratifieth? Doth not this teach vs, that our Land, as plentifull as it is, and though it ſeeme ſurcharged with ſtore, that it ſendeth much away, yet it may neede the helpe of other Countries, to ſupply her wants, and to put bread in the mouths of her children. To this purpoſe, let *Zebulun* weigh Anchore, and ſet-Saile; and God giue him ioy in his going out, and his returne.

Reioyce, O Zebulun, in thy goings out.

It is a lamentable thing, that any ſhould bee found in a Chriſtian Common-wealth voyde of this charitable well-wiſhing to Trauailers, rather deſiring that they might periſh in their iourney, and neuer returne in peace to their owne places of habitation. To diſcourage any ſuch vncharitable hart, let me giue you an example, euen a fearefull preſident of Gods diſpleaſure expreſſed on two men, two Chriſtians, two Diuines, two Preachers, two Biſhops, they were in their times, great, cleare and worthy Lights in the Church of God: the one was *Epiphanius* Biſhop of *Conſtance* *Socr. eccl. diſt. 6.13.*

the Metropolitane city of *Cyprus*. The other was *Iohn Chryſoſtome* Biſhop of *Conſtantinople*, who being at great ods, by reaſon of ſome difference in opinion; *Epiphanius* did ſaile from *Cyprus*, to *Conſtantinople*, to ſpeake with *Chryſoſtome*, and no accord being made there betweene them, rather their emulation and wrath mutually encreaſing, they parted, with this vncharitable exchange of moſt vnchriſtian imprecation. *Epiphanius* ſaid to *Iohn Chryſoſtome*, *I hope thou ſhalt not die a Biſhop*: *Chryſoſtome* ſaid to *Epiphanius*; *I hope thou ſhalt not returne aliue into thine owne countrey*. The Lord that dwelleth in heauen brought theſe two iudgements vpon them both; for *Epiphanius* dyed aboord the ſhippe home-ward bound: and *Iohn Chryſoſtome* was depriued of his Biſhopricke, and died in exile.

Farre be this vncharitableneſſe, and the ſucceſſe of it from the children of God, from all profeſſed Chriſtians, and in ſtead heereof, let *Moſes* the man of God teach vs, to wiſh *Zebulun* good paſſage, good ſucceſſe, good returne in his voyages. And now the rather, becauſe I haue not heard of any time, in our memorie, which hath ſhewed to vs more heauy and ſorrowful loſſes, then haue happened of late. The Lord bleſſe *Zebulun* in his voyages, the Lord bleſſe his going out, and his returne, the Lord heare him in the day of his trouble, and the God of *Iaacob* mightily defend him.

Anno 1609

2 The Propheticall part of my Text, firſt doth fore-

fore-tell what ſeruice this Tribe ſhall performe to God: and that hath two parts of holy duety.

1 Concerning themſelues in their owne particular duery to God: for they ſhall be religious, and ſhall *goe to the mountaine*: that is, to *Ieruſalem*, and *Sion*, and the holy Temple to worſhip there, though they doe dwell a good diſtance remote from it.

2 Concerning others, *They ſhall call the people to the Mountaine*, and draw others, not onelie of their owne brethren, but of ſtrangers alſo, to the ſame ſeruice for their owne affection in matters of religion. There muſt be a ground of Religion, and a loue of religion, and a practiſe of religion in themſelues, before they can winne others: and the often threatning of their life, hath a notable force, and ſtrength this way. For there is nothing doth more abette ſinne, then hope of long life. Nothing makth a man more truely religious, then expectation of death; and therfore men of wiſe and ſetled iudgement, doe vſe before they goe to Sea, to ſet their houſes in order, to diſpoſe of their eſtate, by their VVill and Teſtament, to make euen with God and the world, not becauſe they muſt, but becauſe they may die, they may die all together, and not one remaine, as in the loſſes, and land-wrecks of bleſſed *Iob*, to bring word, and to tell the heauy tidings of their loſſe: and who can tell how Death found them? whether prouided for it, or aſleep? or drinking drunk? or ſwearing and curſing, and blaſpheming the

name of God ? or any otherwiſe offending : ſo carrying them preſently away to their iudgement and anſwer for all theſe things.

O happy is their preparation then, to whom no death can bee ſodaine, whenſoeuer it commeth. And to this purpoſe it is moſt requiſite, that *Zebulun* bee well grounded in his Religion; becauſe when hee is at the Sea, hee is diuided from the Mountaine of the Lord, from the holie Temple, and the Congregation, and the aſſemblie of them which meete together, to heare the holie word of Almighty God : they that are thus remoued from the miniſterie of the word of God, had neede to conſider, how they are now left to the exerciſe and practiſe of that, which they haue learned already, and vnto the continuall reading, and meditation of the holie word of God.

To this purpoſe it is a godlie, and religious vſe that you haue aboord, to pray to God morning and euening, with an vnited heart, and to ſing holie Pſalmes, to praiſe the GOD of your help and truſt, with a lowd and cheerefull voyce, and priuately, to beſtow houres of leaſure vpon the reading of ſuch good Bookes, as may ſtirre vp your zealous and religious hearts to a ſerious worſhip and ſeruice of your God. And bleſſed be the God which teacheth vs, wee haue helpes in this kinde for our vnderſtanding, and for our comfort in ſo great plentie, that wee cannot bee without great and iuſt blame, if we leaue this du-

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tie to God vndone. But it ſufficeth not, that *Zebulun* be zealous himſelfe, he muſt do good with his zeale, and by all good meanes indeuour to win others to the knowledge, & loue, and obedient ſeruice of his God. That doth *Moſes* alſo foretell.

They ſhall call the people to the Mountaine.

That is, they ſhall call ſheepe to the fold, or to the greene Paſtures, and ſweete riuers of waters: and this fruitfull pietie in them, ſhall ſhew ſtrangers, the way to the houſe of the Lord, and ſhall tell them what things hee hath done for the people that hee hath choſen to bee his inheritance.

This were an happy benefite to our Church, and a great honour to our Tribe of *Zebulun*, if our Maiſters and Mariners were ſo expert in the managing of the holy word of God, that they could winne others of forraine Countries to the loue of our Religion, and the forſaking of their owne ſuperſtition. This would bee ioy to both the *Ieruſalems*, the Church of God on earth, and the Congregation of Angells and Saints aboue. But it is much to be lamented, that our Sea-voiages, and the trauells of our Proteſtant gentlemen and others to forren parts, doth rather looſe vs many, to the two great agents for Sathans kingdome of darknes, the *Turke*, and the *Pope*, then gaine vs any from them; & that our mē could but return home with the ſame Religion that they carry out with them, and that they would not buy the profites, and

and pleaſures of forraine Countries, with the loſſe of their Religion, and the pollution of their conſciences, and the ſhipwrecke of their faith.

VVhen *Epiphanius* Biſhop of Conſtance was to part from Coſtantinople, where he miſliked many things, and that ſome of the City brought him to his ſhippe, he tooke his leaue of them in theſe words, *Relinquo vobis hanc vrbem, hanc regiam, hanc hypocriſin : Ego autem me hinc maturè expedio, valete.* I leaue you this your Citty, this your Court, and this your hypocriſie, and I make all the haſte I can to be gone away from you, fare you well. So let all true Engliſh chriſtian and religious hearts, take leaue eſpecially of our Popiſh aduerſaries: wee leaue you your great City of *Rome*, the ſeate of Antichriſt your holy Father, the vſurper of Gods right, your ignorant deuotion, your blinde guides, your idle and ſuperſtitious ceremonies, your diſſembling with God, and your deceiuing of men, and wee haſten from you with all ſpeede we can make: Fare you well.

This would become our proteſtation of faith well, and there is neede of all the caution that we can deuiſe, to arme our trauellers againſt the entiſing and bewitching perſwaſions, and tiring importunities of the Church of *Rome*; for looke vpon the ſhew, and Religion looketh more like deuotion amongſt them then amongſt vs, anie man that commeth into their Townes, ſhall preſently ſee a face of Religion, and ſhall finde that the lawes of their Church, doe not creepe feare-

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the lawes of their Church, doe not creepe fearefully vpon the ground; amongeſt the common people onely, but they are bridles for Princes, and the greateſt States. They ſhall ſee that their grandes ſcorne not to forſake their horſes, and their coaches, to kneele downe in the ſtreetes and high-wayes, in all weathers, to worſhip their ſacrament, as it is Theatrically carried vppe and downe, whileſt all the many that are within the ſight of it, are vpon their knees, beating their breaſts, and caſting vp their eyes to Heauen, muttering of ſome of their blinde deuotions in a tongue that they vnderſtand not. Hee ſhall ſee them faſting in good earneſt, euen to the weakening of their bodies, their hands ful of almes, and their ſeuere diſcipline drawing out of their owne backes, with moſt cruell ſelfe-whippings, and many vndertaking long Pilgrimages, in which they ſuſtaine exceeding great paines, and many wants. And they want not learned, and eloquent faire-ſpoken Ieſuites, and Friars, that can ſet foorth all this, to the vttermoſt, to perſwade ſtrangers to come vnto them. But amongeſt vs, it is too much contrary, it is hard for a ſtranger to finde out, whether wee haue anie religion, or not: for it is not eaſily diſcerned by our conuerſation. For, doe wee not liue, as if *Bacchus* were our God, in drunkenneſſe and ſenſuall ſuperfluitie? Doe wee not ſweare and blaſpheme, as if there were no God to be angry with it; or as if the God whom we ſerue did delight in it, as a daily

ſacrifice? doe we tremble at any ſinne? or, do we labour to win any to righteouſnes? how hath the prince of darkenes benighted vs, that wee can ſee lewd and vngodly men, take vpon them the faſhions, and ſpeeches, and behauiours of honeſtie, and religion, and conſcience to ſerue a turne; and we feare to appeare like our ſelues indeed, righteous and religious in ſhew, as our heart is true to God. Perchance, becauſe men ſee Puritans ſo ſhaken vp, and their teachers deprined, they are afraid to make any ſhew of religion, for feare of being taken for Puritanes. No (beloued) let vs neuer be aſhamed of the goſpel of Chriſt, though powers and principalities oppoſe it: that euer will be, *The power of God to ſaluation to all that beleeue.*

If it be good to ſeem good, it is better to be ſo.

Take heed of appearing what you are not, and take heed of concealing what you are. *Si bonum eſt bonum apparere, melius eſt bonum eſſe.* And it is ſaid of God, *in him wee liue, moone, and haue our being*, not our ſeeming, and ſhew of what is not, but a realitie of exiſtence. Sathan is all for the out ſide, and no more.

I beſeech you that are the heads of our tribe of *Zebulun*, that you would be careful of theſe things for your ſelues, and for your companies, of which you do take charge; that whereſoeuer you come, you may be knowne to be Chriſtians, and to bee Proteſtants, that it may be heard in the *Pſalmes* which you ſing, that it may be ſeene in the deuotion that you vſe, that it may be teſtified by all your

your carriage in bargainings, in your eating, and drinking, and vniuerſally in your whole conuerſation, that you may ſhunne the diuell, and thoſe falſe Ieſuites and Prieſts which haue belyed our Land to the Aduerſary to be without Churches, our people without a God, or any forme of religion. And if any could returne home ſo fortunate, and ſucceſſefull in the cauſe of God, as to bring home but one of them frō his ſuperſtition, to the ſincere worſhip of our God, that one ſoule won from the ſeruitude of Popiſh bondage, and reconciled to the Church of God, were the beſt, and worthieſt fraight that euer your veſſell tranſported; and the Church of God ſhould haue very great cauſe to reioyce, and clap their hands, ſaying, *Truth is great and it preuaileth.*

To this purpoſe let vs bleſſe *Zebulun* with the bleſſing of *Moſes* the man of God, and ſay, *Reioyce O Zebulun, in thy going out, God of Heauen proſper thy voyage*, that in it *thou mayeſt call the people of other Nations to the Mountayne of the Lord thy God.*

But what ſhall *Zebulun*, and what ſhall the people that hee bringeth along with him doe at the Temple and Mount of God? Surely they ſhall not come empty-handed: For *they ſhall offer the ſacrifices of righteouſneſſe to the Lord their God there.*

And this is that which *Dauid* requireth in *Pſal.* 4. *Offer to God the ſacrifice of righteouſneſſe, and call vpon the name of the Lord.* Religion in theſe times of *Moſes*, was very full of ceremony, and ſo it con-

tinued long at *Ieruſalem*, by direction from Almighty God, as may appeare in the holie hiſtorie of *Exodus*, *Leuiticus*, and *Deuteronomie*, &c.

Theſe Sacrifices are called *Sacrificia iuſtitiæ*, becauſe they were *Sacrificia iuſta*, that is, due Sacrifices. For, ſeeing God required them, they that offered them, merited nothing by them at the hands of God; they did but giue God his due, it was but the payment of a debt to him: or, they were called *Sacrificia iuſtitiæ*, Sacrifices of righteouſneſſe, in reſpect of Gods eye vpon them, which was not vpon the Sacrifices ſo much, as vpon the righteouſneſſe of the offerer of them to him. For God doth not reſpect *quantum*, but, *ex quanto*, not how much is in the hand, but how much is in the heart; not what is giuen, but with what zeale of Gods glorie, with what holy affection: or they are called *Sacrifices of Righteouſnes*, becauſe all Sacrifices were types and repreſentations of that true, and abſolute propitiatorie Sacrifice, which was once offered for all, euen IESVS CHRIST our righteouſneſſe. For in them hee was offered.

But now to ſort this Doctrine, and to perſwade this duetie to thoſe times, in which olde things are paſſed away, and all things are become new, let vs learne our duetie heerein of the holie Apoſtle Saint *Peter* 1.*Pet.*2. where hee ſaith, *Yee are made an holie Prieſthoode, to offer vp ſpirituall Sacrifices acceptable to God by Ieſus Chriſt*: And of all the Sacrifices that in the old Law were offred

to

to God, let the Holocauſt, or Burnt-offering be our example, for that reſembleth our holie and true mortification: for therein all was conſumed to aſhes, and nothing thereof was left. So ſaith Saint *Gregorie Sunt quidam qui nihil ſibi reſeruantes, totum Deo immolant.* Againe, *Omne quod habent, omne quod viuunt, omne quod ſapiunt, Deo offerunt.* There bee ſome that offer all to God without reſeruation, all that they haue, whatſoeuer, is in their life, or in their knowledge. Of ſuch a man hee ſaith, *Ipſe qui ſacrificat immolatur.* He that ſacrificeth, is the Sacrifice. This kinde of immolation pleaſeth Almightie God beſt, this reſembleth the Sacrifice of IESVS CHRIST, who was *Sacerdos & victima,* for he offered vp to the Father, himſelf, the price of our redemption. This is the Doctrine of Saint *Paul*; *I beſeech you Brethren, that you offer vp your bodies a liuely Sacrifice vnto God, &c.*

To this purpoſe is this your holie meeting in the houſe of God once by the yeare, that you may recount the manifolde, and gracious mercies of God vouchſafed to you in your voyages, in the protection of your perſons, and of your goods, in deliuerance of you from perills of the Sea, from perills of the Windes, from perills of Rockes, and Sands, from perills of profeſſed enemies, and of falſe brethren. And for that hee hath bleſſed you with the bleſſings of the earth, both natiue and forraine, with the bleſſings of the Sea, and of the great Deepes. And that you may

for this offer vnto God ſacrifices of righteouſnes and pay your vowes to the moſt High, euen your ſacrifices of praiſe and thankeſ-giuing. I will conclude this point with the holie benediction of the Prophet *Dauid*, which I pray God to giue to the whole Tribe of our Engliſh *Zebulun*, both at home and abroad.

The Lord heare you in the day of your trouble, the name of the God of Iaacob defend you.

Send you helpe from his Sanctuarie, and ſtrengthen you out of Sion.

Let him remember all your offerings, euen your offerings of righteouſneſſe, and turne your burnt-offerings into Aſhes.

And grant you according to your heart, and fulfill all your purpoſe.

That you may reioyce in your ſaluation, and ſet vp the banner in the name of your God, when he ſhall performe all your petitions.

Concerning the ſecond part of the Propheſie which promiſeth mercies to the Tribe of *Zebulun*: wee ſee how bleſſed is the man that feareth the Lord, and walketh in his wayes: *For hee ſhall eate the labour of his hands*; his labours at home and abroade, aſhoare and aboord, whereſoeuer hee laboureth: thus *Dauid* putteth the ſeruice of God, and the mercies of God together. Firſt, *Let the people praiſe thee (O God) let all the people praiſe thee.* And *Then ſhall the earth bring forth her encreaſe, and God euen our God ſhall bleſſe vs.* Such is the conſequence of my Text. *Zebulun ſhall offer to*

God

God ſacrifices of righteouſnes, and then ſhall the Sea bring forth her encreaſe: for they ſhall ſucke of the aboundance of the Sea, and of the Treaſure hidden in the Sand.

But I will reſerue the handling of this Poynt, vntill it pleaſe Almightie God, wee meete vpon this like occaſion: till then,

The grace of our Lord Ieſus Chriſt, &c.

Laus Deo.

Zebuluns Blesſing:

the ſecond Part.

To the ſame Audience, Iune the twelfth, being their Ele-*ction day, as before.*
Anno 1609.

DEVTER. 33. 19.

For they ſhall ſucke of the abundance of the Sea, and of the Treaſure hid in the Sand.

THE ſecond Part of *Moſes* his prediction to this Tribe, is in theſe wordes, and they are a good encouragement to them that aduenture by Sea: for it aſſureth vs of the lawfulneſſe of that vocation, ſeeing God bleſſeth it. There be many on earth, that ſtriue and ſtruggle to encreaſe their meanes, and to make themſelues an eſtate, who becauſe they worke not in a lawfull calling, faile of the bleſſing of God vpon their labors, their treaſures are hid in bottomleſſe bagges. Therefore let *Ze-*

bulun goe forth and proſper: God doth bleſſe him, and *Moſes* miniſterially pronounceth it, ſaying, *They ſhall ſucke the abundance of the Seas, and of the treaſures hid in the Sands.*

In the meditation of which bleſſing let vs conſider theſe three things.

1 *That God hath filled the Seas with abundance:*
2 *That God hath hid treaſures in the Sands:*
3 *That both theſe ſhall be Zebuluns bleſsing.*

The firſt.

In the firſt creation of the world God made the waters, and he called the gathering of them togither, Seas; *and God ſaw that it was good: Geneſis* 1. 10. And God, not louing a barren good, added this bleſſing; *Let the waters bring foorth in abundance euerie creeping thing that hath life, Geneſis* 1. 20. Then God created the great whales.

Iob 41.24. *Dauid* ſaith, *There is Leuiathan, who taketh his paſtime therein. Iob* ſaith of him, *In earth there is none like him, his iaws are like to doores, his ſcales to ſhields, and the Sea is ſaid to boyle like a pot about him.* For the vſe of this abundance of the Sea, *Verſe* 26. *Moſes* ſheweth, that God appoynted man to be the Lord ouer it: *Let vs make man, and let him rule ouer the fiſh of the Sea.* Yea thoſe great whales (by vertue of this dominion) are ſubiect vnto man, and he maketh them his prey.

This abundance of the Sea was created for the vſe of man. It hath beene an auncient practiſe in

in the Church to diet her children, appoynting ſome dayes for eating of fiſh, and forbidding the vſe of fleſh in thoſe dayes.

The reaſons heereof in medicine, I am more ready to learne, then to teach. But becauſe Gods workes are ſeene on the Seas, and his wonders in the deep waters, and that our Sea-fiſh doth come with more aduenture of the fiſher-man, and with more ſeene prouidence of God, when men fiſh for an vnſeene prey: therefore euen this diet aduiſeth vs, to value the creature more, and to honour the bountifull giuer thereof vnto vs. For *Abrahams* ſeruant to fetch in a Calfe from the ſtalles. *Iaacob* to bring a Kid from the fold; *Eſau* ſome veniſon from the field: this doeth not ſo much expreſſe how God filleth vs with plenteouſneſſe, as doth the vnſeene prey, which the fiſher-man bringeth from Sea: therefore they may ſay with *Iaacob* moſt fitly and properly, *Geneſis* 27.20. *Becauſe the Lord my God brought it to my hand.* Thus our meate may make vs meditate on the good prouidence of God. So, *whether wee eate or drinke, or whatſoeuer we doe elſe, we ſhall take continuall occaſion to glorifie our God.*

Some haue made queſtion, which is richeſt, the Land, or the Sea? we reade of a bleſſing of abundãce giuen to the great waters, God doth all abundantly; but this ſea-aduenture is knowne to vs but generally, and but little of it (in compariſon) is yet diſcouered to men, the abundance of the earth is much more in ſight. All Scriptures

doe teſtifie that God is plenteous: aboundant in goodneſſe and in truth: *he filleth the hungry with good things*. Hee filleth euery liuing thing with plenteouſneſſe: he gaue Manna to *Iſrael*, till they cried out vpon it, they were wearie of that light meate, and hee gaue them fleſh till it came out againe at their noſthrills.

It is noted in the Sonne of this God, liuing on earth, that in the miracles which he wrought, he did worke more abundantly in the quantitie, and in qualitie made all things very good. No better wine could be, then that at the Marriage in *Cana* of *Galile*, and hee cauſed the meaſures to be filled *vp to the brimme*.

Hee turned the fiue Loaues, and two Fiſhes; at another time, the ſeuen Loaues, and a few little Fiſhes into ſo plentifull a prouiſion, that multitudes were ſufficed, and great remaines of the broken meate left, euen more then the firſt proportion, when they ſate downe to eate.

And not on earth onelie did he performe this plenty, but to ſhew his power, euen in the great waters, hee comming to ſome of his Diſciples when they were fiſhing, commaunded *Peter* to caſt his net into the Sea, and *Peter* doing it vpon his word, contrary to the rules of fiſhing: there yet was ſo great a draught of fiſh, that the nets brake with the weight thereof. Thus hath God ſowne the great and boiſterous element of waters, with the ſpawne of all ſorts of fiſh, and crowned the deepes with abundance.

Beſides

Beſides this bleſſing of the ſeas, God hath made the great waters pervious to our veſſels, and hath taught vs to find paths in thoſe deſarts of waters, to ſtranger ſhoares, ſo leading vs to a new abundance, by commerce and importation of commodities vſefull for the neceſſities of men.

This tribe of *Zebulun* is the Merchant and Mariner, his goods and life are aduentured to fetch in this forraine abundance, theſe tranſplant the plentie of other Nations into their owne Land, and bring home abundance.

VVho can diſcerne that our Land doth want the two rich commodities of Wine and Oile, and the fruits of neighbour-nations.

Great is the diſtance of thoſe Indies, which furniſh vs with Spices of all ſorts, yet our ſhips ſemi-circle the world, going and returning rich fraights of thoſe commodities: all this is the *Abundance of the Seas.*

And wee inhabiting theſe Countries of *Great Britaine* and *Ireland*, being Ilanders, and lying in the Sea, as *Tyrus* ſometimes did, do much depend vpon the Seas, for our ſtore of many neceſſaries. This moat which the hand of God hath digged about our Lands, this girdle of great waters, wherewith hee hath ſurrounded vs, doeth bring vs alſo abundance of ſtrength, that we may ſay of our God, hee husbandeth and tilleth the Seas for our vſe, for our profit, for our pleaſure, and for our defence, And I hope there is none amongeſt vs, ſo vnthankefull, but he will confeſſe,

that as the wiſedome and power of the Almighty: euen ſo, the gracious prouidence of God is, *That Spirit which mooueth vpon our waters*. So great is the extent of mans dominion, not limited on the drie groũd, but ſpread on the deeps.

They who take vſe of theſe benefits of God, and taſte of the abundance of the Sea, muſt either aduenture their perſons, or their goods, to fetch in this plenty there will be expected from them, very great induſtrie. This earth on which wee liue without culture, and much paines of the Huſband-man, yeeldeth nothing but the curſe of weedes, and great is his trauell that diggeth or ploweth vp the furrows thereof.

The Sea-man taſteth of the abundance of the Sea, but he earneth it with much loſſe of his reſt, with many fearefull conflicts with winde and water, and oftentimes, with the preſent horrour euen of viſible death.

So neither Land nor Sea feedeth the idle, both of them ſay nay to ſuch, as would eate, and would not worke.

Yet there is a worke, and trauell to fetch in by Sea tranſmarine abundance, and this is much in vſe now: it is by Sea-theeuing and piracie, *illis robur & æs triplex*: Surely their hearts are more hard then Adamant, who trauelling in the continual ſight of death, and hell. *Dauid* ſaith of their Sea-toſſes *vp to heauen, and downe to hell*; the Sea opening vpon them like a graue, and their ſhips ſeeming to them but Coffins, in which they goe downe

downe quicke into the deepes: who hauing in continuall ſight, not the ordinary works of God, but his wonders: and ſeeing the right hand of God armed againſt them, yet doe not feare to dare the Almighty with their profeſt rebellions, both againſt God, who hath giuen a contrarie law, and againſt their neighbors, whoſe liues and goods, thou oughteſt, by the law of true charitie to tender, and preſerue to the benefit of their brethren, as carefully, as their owne to their proper vſe: and againſt the mercifull loane of the creatures, the Sea, and windes, and ſhipping lent to vs by our Maker, to make vs more able to doe him ſeruice, and to be more comfortable one to another. Theſe gather in the abundance of the Seas, and ingroſſe the gatherings of their brethren, bought with the dear hazard of their liues, and with many ſorrowfull ſufferings.

Let me deliuer my opinion and thoughts concerning theſe men, as I hold no life on earth that hath liberty, ſo ful of gall, as is the Sea mans, nor any goods more dearly bought then what he fetcheth from far: ſo I hold no theft ſo miſchieuous, as to rob him, to ſtrip him out of the fruits of his great labours, to take his victualls from him, and to ſpoile him of his munition: it is all life blood, that is ſo taken away, and no robber can deſerue more ſeueritie of iuſtice, then the pirate doth. In this woorld I may ſafely, and I iuſtly doe with it; *Let there be iudgement without mercy to him that ſheweth no mercie.* Therefore let Almightie God

and

and man puniſh ſuch in this world, that God may ſaue their ſoules in the world to come.

The ſecond.

1 *Hidden.* In the next place wee conſidered, that God hath *buried treaſures in the Sands:* And no doubt but Sea and Land haue yet a plentifull ſtore of riches vndiſcouered to man: Some may aske, were not all theſe things created for the vſe of man? how is it then that man hath them not?

To this our anſwer is, that God is not pleaſed to let vs haue all thoſe things in ſight, both out out of his iuſtice, and out of his wiſedome.

For the iuſtice of God heerein we may behold the ſtrength of *Adams* curſe vpon his poſteritie: *Thou ſhalt eate thy bread in the ſweate of thy face:* God will put man to the paine, to ſeek out for this treaſure: he loueth not that man ſhould eate the bread of idleneſſe; labour may be called *Sacramentum maledictionis humanæ*, euen the ſacramentall ſigne of mans curſe; it putteth vs in minde of our ſinne, and ſtill calleth vpon vs to take heede, leſt *ſome worſe thing fall out againſt vs.*

Man (ſaith the Prophet) *goeth forth to worke, and to his labour til the euening:* the Sea-man doth hold it out often from morning to morning, hee cannot call the night his ſleeping time, but in the worſt of weather, when all aſhoare hide themſelues from the furie of a ſtorme, hee muſt beare the violence and rage thereof, in the darkeſt night he muſt ſay to his eyes, cloſe not, and to the temples of his head, take you no reſt.

Thus

Thus hath the Iuſtice of God ſet man aworke, hiding theſe treaſures out of ſight, to put vs to paines to finde them: and how many be there of our brethren, who haue put their liues and their little All, that they haue, into one aduenture, in one Bottome, caſting all vpon the prouidence of God, to trauel his paths in the Seas, and to ſearch forren Sands for theſe hidden treaſures.

O that we were wiſe to vnderſtand this! and to behold the riches of the mercie and loue of God to vs; he hath hid our temporal treaſures, but hath opened to vs our ſpiritual riches, the treaſures of grace are not kept vnder locke & key, the light of his countenance is not hid vnder a buſhell: *Hee ſpake the word, & ther were multitudes of Preachers:* he hath giuen vs his word, *verbum faciens*, in our creation, a making word, *verbum loquens*, in the mouth of all his Prophets, which haue been ſince the world began, a ſpeaking word: *verbum factum* a word made for vs, euen his Son, *Ieſus Chriſt* manifeſted in the fleſh: *verbum ſcriptũ*, a word writtẽ for vs, which he hath left to his church. *Neither is it beyond the ſeas, that we ſhould ſay, who ſhall goe ouer the Sea for vs, and bring it to vs, and cauſe vs to heare it, that we may do it. But the Word is very neere vnto thee, euen in thy mouth, and in thy hart to do it.* Deut. 30. 13. 14.

And *Chriſt* bids, *Search the Scriptures, for in thẽ you thinke to haue eternall life.* The word that is neare to vs let vs ſearch, the moſt feare we haue, is, of the word brought from farre, and of religion that is imported in ſtrangers Bottoms. Iohn 5.

Thus God that opens his hand in ſpirituall graces, inhearteth it in temporall, ſo that theſe are hidden and our induſtry exacted to ſeeke them out: yet a promiſe is annexed: *Seeke and yee ſhall find:* Yea a caution is prefixed, *Seek firſt the kingdome of God.*

God is a great hider, for euen in ſpirituall fauors, our faith beholdeth many things vnſeene: and we ſee in Anigmate, in a darke ſaying; and wee know but in part. There is a great meaſure of louing kindneſſe, *which God hath laied vp for them that feare him*, beſide that which *he hath done before the ſonnes of men*. But where are the treaſures here mentioned?

2 *Hid in the Sand.*

This concealement, hiding riches in Sand, is;

1 *Parvum in magno:* A little hidden in a great deale, the Sands are infinite, great treaſures are hardly found: if hidden in them, this requireth a great ſearch and induſtry. The veine and rich thread of gold in the earth is but little, yet it diſcourageth not men, for it to digge deepe, and to remooue great quantities of earth, to diſcouer it, and to bring it forth.

But indeede ſuch are all the comforts of life: *Dij omnia vendunt laboribus:* God ſelleth men his treaſures for their labours.

2 It is *Pretioſum in vili*, in vile ſands are hidden pretious treaſures; and it teacheth how theſe riches of the world are to be valued, their Maker thinketh the ſands treaſuries good enough for them.

them. Whereas fooliſh man ouerweeneth them ſo much, as to thinke *Cor Cordis*, the inmoſt chamber of his heart a place, ſcarce good enough, to lay vp the loue of theſe things: ô that we would take notice where our God diſpoſeth of theſe things, *Duſt in duſt.*

3 It is *Incertum diuitiarum*; theſe bee diſcouered to be vncertaine riches: ô truſt not in vncertain riches, youare vnſure to find thē, they be hid, the foundation of them is ſands, & ſands by the ſea, ſubiect to the waſh and remoue of the waterbreach, he builds on ſands that truſteth them.

4 It is *Fructus in ſterili*, Fruite in a barren ſoyle: For of the ſand it is ſaid, *Pluuium recipi, & fructum non facit*: yet here hath God hidden treaſure for vs, ſo gratiouſly turning all to our vſe, and benefite: Onely man is a barren ſoyle, he bringeth forth no fruit; and worſe then theſe ſands, for hee hath no treaſure hidden in his nature.

Onely ſome rich men are like theſe ſands, that hide and heape vp much treaſure, yet neither bring forth any fruite, nor ſhew it; except the waſh of the ſea, ſome troubles of life, diſcouer it.

Let the good ſeruants of God take comfort of this; that God is ſo rich in his mercies, and hath ſo enabled all creatures to the ſeruice of man, that the barren ſands of the ſea ſhall bee their ſtore-houſes, of rich treaſures, to retaine their wants.

3 *Moſes* bleſſeth *Zebulun* with theſe things:

In which obserue: first, that no Tribe nor people d ocbetter deserue to haue hidden treasures reuealed to them then the Mariners. *Reuben* is safe in the noise of the bleating of his Lambes. *Issachar* takes his rest in his tents. These men depriue themselues of the ease, and plenty, and pleasure of the earth, & endure all weathers: yet for al this *Moses* doth wish these treasures to thē as Gods blessings, and not as the deseruings of their pains. They deserue of them that set them aworke, but not of God, and therefore let them esteeme the fruits of their labours, the free fauours, and blessings of the Almightie: that this consideration may both make them more thankefull, for the receipt, and lesse wastefull in the expense of these gettings: For is it not pittie, that Gods good treasures should be profusely squandered, which hee had so carefully hidden. And that is to turne the good blessing of God into a curse.

2. Note in the Phrase heere vsed: *They shall sucke*: The tenderneſſe of God to his seruants, of whom *Dauid* saith, *As a father hath pitty on his children, so shall the Lord haue compassion on all them that feare him.*

Here hee putteth out his children to nurse, to the Sea, and this is a boysterous and rough nurse, but her milke is *abundance*: to the Sands, and this seemeth a dry and barren nurse, but her milke is *Treasures*. Thus are we all in this life like children at the breast, to be fedde, and it is the gracious goodnesse of God to vs, that when we begge of him

him nothing but *panem quotidianum* : Daily bread, he giueth vs *abundance, and enricheth vs with treaſures.*

This is the reward (my Brethren) of your Labours, in your lawfull vocation: let the Giuer of euery good and perfect gift be pleaſed to fraight you with this *abundance*, and with theſe *Treaſures.*

But do not you withhold Gods Cuſtome from him, the humble and deuout thankeſ-giuings of your hearts, and voyces, the calues of your lippes to his praiſe: ſo ſhall you, by his fauour, make many rich returnes, and God ſhall giue vnto you the Bleſſing of peace.

Laus Deo.

Zebuluns Bleſsing:

The third Sermon.

PSAL. 37. 5.

Commit thy way to the Lord, and truſt in him, and he ſhall bring it to paſſe.

THESE words leade vs into foure eſpeciall Conſiderations, fitte for the occaſion of this meeting:

1 That the Sonnes of men haue their wayes, that is, their vocation, wherein they muſt walke [*Thy way.*]

2 That true Chriſtians, euen all the faithfull Seruants of God, in theſe their wayes, caſt their care vpon God, vſing the means, but depending vpon God for the ſucceſſe: [*Commit to the Lord.*]

3 That they doe this meerely out of faith, and truſt in God, not out of preſumption, or idleneſſe [*and truſt in him.*]

4 That this is done with good ſucceſſe, and moſt happy reward of faith: For [*hee ſhall bring it to paſſe.*]

Of

Of the firſt, that is, *The wayes of men.*

Almighty God that gaue a being to the ſonnes of men, and wrote in the hearts of men, a Law of Nature, did not ſuffer his reaſonable part to be ſo much decayed in the ruines of our firſt Parents, but that men, ſo ſoone as they grew vp to the vnderſtanding of themſelues, beganne to bethinke themſelues of, and ſhortly to apply themſelues to meanes of promiſing likelihoode to giue them maintenance.

God gaue this light firſt, who turned *Adam* out of Paradiſe, to till the earth, and ſolde the ſonnes of men, the fruits of the earth for the ſweat of their browes.

This made *Adams* ſonnes, and childrens children fall to worke, *Iabal* in Tents, *Iubal* in Muſicke, *Tubalcain* in Braſſe and Iron.

Thus was the world kept in breath, thus were wants ſupplyed, and thus were many excellent things deuiſed daily.

All theſe be the *wayes of man*, the ſeuerall imployments in this life: *Iſſachar* for Burthens, *Zebulun* an Hauen for Shippes: ſome trauailing vpon the Land, ſome vpon the great Waters. In all theſe we behold;

1. That God who maketh vs, leaueth vs not ſo, but being created, hee taketh care to diſpoſe of vs alſo in the world: wee doe not come vnder the tree of *Fortune*, (as it pleaſeth the Painter to

ſe

t

ſet it foorth) to take ſuch choice as befalleth vs, but God propoundeth vnto vs our courſe of life, and frameth our likings to it, ſo that wee giue it the name of *Vocation*, becauſe God calleth vs vnto it.

This is giuen vs in precept; *Let euery man abide in that calling wherein hee was called.* 1 *Cor.*7. 20. And there is a gracious promiſe; *Hee ſhall giue his Angells charge ouer thee, to keepe thee* [*in all thy wayes.*] This the Diuell skipt in the quotation of this Scripture, when he tempted our Lord, that it might giue vs hope, euen when we are out of our wayes, and doe things without the warrant of a lawfull calling. If you be in any euill way, aſſure your ſelues, that you are out of your way; *for yee are not called by God to vncleaneneſſe, but to holineſſe,* 1. *Theſſal.*4.7. Therefore, whoſoeuer liue heere by vnlawfull meanes, vniuſtifiable by the word of God, are all out of their way; and the faſter they goe, the further they flee from grace and glorie.

2. Wee may inferre properly, that if God diſpoſe men in all lawfull callings, he doth enable ſo many as he doth diſpoſe with vnderſtanding, iudgement, and diſcretion in ſome ſuitable meaſure, to the buſineſſe of that calling. For waies do imply walking: So he filleth *Bezaleel*, and *Aholiab* with his Spirit to carue in wood, and braſſe, and for all curious needle-worke.

So that a naturall indiſpoſition to ſuch a courſe of life, or a naturall vnfitnes in vs, for it, is a great

argument to diſcouer our vndertaking ſuch a trade or profeſſion; for it is *via*: but not *via tua*: it is a good profeſsion, but not thy profeſsion.

Surely, the Lord faileth not them, that do go aright: hee maketh *their feete like vnto Hindes feete*. Hee prepareth their way, and enableth them in their expedition, and facilitateth their iourney.

3 This painefull varietie of induſtrious profeſsions in the life of man, ſerueth to ſhew vs the reward of ſinne, for ſinne did put vs to all this paines, and neede found out Sciences, and Artes: this differs much from the pleaſing exerciſe of *Adam*, in the ſtate of Innocencie, which was, to walke the Garden of *Eden*, and to dreſſe that.

For hee could haue found himſelfe worke in that Garden, in the experience of many naturall Concluſions, whereof hee had the theorie and contemplation, in the perfection of his Image, but now by ſinne expulſed thence, hee was put into a courſer and homelier ſeruice. Thank ſinne for the trauell of your whole life: and when you groane vnder wearie burdens, and feele the tedious length of painefull iournies, cry *peccavi*: for that hath brought vpon thee all this.

4 Let vs thanke our God, who hath by theſe our callings, ſet vs into a courſe: firſt, of thrift, both to relieue our neceſsities, & to gather ſomething for poſteritie: ſecondly, of charitie to ſupply the wants of our needy brethren, whom God hath

hath caſt vpon our charity, & for whom we muſt labour: thirdly, of policie, to ſupport the Common-wealth, in which we liue: For the Plough helpeth to ſupport the Crowne, and all lawfull vocations haue as a particular & priuate gaine to the induſtrious agents themſelues, ſo alſo a moſt profitable reſultance to the Common-wealth.

In which kinde the Merchant and the Mariner haue their ſpeciall right done them, to be eſteemed men working *bono publico*, for the common good. They that plow the ſea for an harueſt, and goe to a people whoſe language they vnderſtand not, to vent the ouer-plus of our plentie: and to import into theſe Dominions, the rich exchange of forraine commodities: theſe giue much content at home and abroad, and diuide the benefit of their labours amongeſt vs, and our neyghbours: the fruits whereof are theſe two, Riches, and Peace.

5 Let the name of a way giuen to our calling, ſet vs a going. Wayes are not for ſitting or ſtanding, or lying, for eating, or ſleeping, but properly for going: And let vs walke in theſe wayes, not as *Fooles*, but as *wiſe*, not in ſurffeting and drunkenneſſe: For that turneth men into beaſts: not in wantonneſſe, for that ſofteneth the hard temper of validitie, and melteth magnanimitie, and high ſpirites into baſeneſſe: not in couetouſneſſe, for that maketh vs Idolaters, to giue our Golde the honour which is onelie due to him that hath made both it and vs alſo:

Not in pride, for that robbeth vs of our ſelues: and maketh vs our owne Idoles: not in enuy, for that maketh vs fall when others riſe: not in contention, for that armeth the right hand againſt the left, and teacheth the teeth to bite the tongue: not in idleneſſe, for that is the ruſt of Vertue: not in diſobedience to Superiours, for that is Anarchie and confuſion: not in diſobedience to God, for that is theomachy and rebellion: and if thou doe fall into any of theſe wayes, thou arte not in the way, wherein of right thou oughteſt to walke.

There was a rich yong man and a Ruler, (for ſo the Euangeliſts doe expreſſe him) who fearing that hee went not in the right way, came running with all ſpeede in his body, and with as much zeale in affection: and *kneeling* with humilitie and reuerence in outward geſture, demanded of IESVS CHRIST, *Maiſter, what ſhall I doe thay I may inherite life euerlaſting?*

Let him be our example, ſeeing wee muſt needs walke, let vs goe to IESVS CHRIST to enquire the way. *I am the way* (ſaith hee) and *no man goeth to the Father but by me*. They that make their owne reaſon and vnderſtanding, or their owne appetite and will, the *Bynſure* or Pole-ſtar, by which they ſtiere their courſe, in this Mediterrane Sea of humane life. They that ſound their deapth with their owne lead, their owne leaden and miſ-led iudgement: they that fill their ſailes with the gale of popular breath, and haue no better

ter Anchors then earthly hopes, nor truer Compaſſe then humane fore-caſt, wonder not if they founder in the Sea, or wracke in the hauen where they thinke to ſing *Welcome home.*

6 The name of *Wayes* here vſed, admoniſheth vs, that wee are farre from home, we are *in via*, trauelling homeward, let the hope of home-cheere, the tedious paſſages of our weary pilgrimage heere on earth: and let the name of a waie, put vs out of deſire to build Tabernacles heere, or to ſeeke reſidence where wee haue but our paſſage.

2 *We muſt commit theſe wayes to God.*

Devolve te ſuper Iehovam: Caſt thy ſelfe vpon God; it is as much as, *Caſt your care vpon God:* it is a Precept much vrged by our Sauiour, in his Sermon vpon the Mount, that wee ſhould not bee too ſolicitous for the things belonging to this life. Many arguments are there vrged: Conſider,

1 The power of God, who can prouide for vs.
2 The goodneſſe of God, who will doe it.
3 The euill that wee ſuffer in the racke, the diſtraction of minde.
4 The diſabling of vs in the ſeruice of God:

For theſe cares doe not allow vs time to ſerue God: and they be thoſe thornes that choake the good Seede in vs. It was merrily ſpoken of the Cynicke Philoſopher, who being laid downe to reſt, & his purſe by him, eſpied one who thought

him aſleepe, ſecretly reaching at it, to whom he ſaid; *Aufervt vterq; ſecurius dormiamus*. Take it that wee may both ſleepe the ſounder. He found that a little mony troubled his reſt, and brought him care, and therefore eaſily parted with it: they that doe know theſe things to be cares, ſtoope vnder them as burthens, they that eſteeme them as rich treaſures, ſtoope to them, and adore them as idoles.

Let thy wayes be honeſt and lawfull, and commit them to the Lord boldly: let no man thinke, that God wil beare him out in diſhoneſt courſes. And bee thou moderate in the way, for it aduaunceth the ſpeede of thy iourney. VVhen *Iacob* recommended his way to God, hee made very few and moderate demaunds. *If God will bee with mee, and will keepe me in this iourney, which I goe, and will giue mee bread to eate, and cloathes to put on, &c.* *Geneſis* the eighteenth chapter and twentith verſe. Such a way wee may boldly caſt vpon God, and he will take charge of vs.

Agur the ſonne of *Iakeh* ſo deſired to be limited by Almighty God: *Giue mee not pouertie, nor riches, feede mee with foode conuenient for me*, *Prouerbs* the thirtieth chapter and the eighth verſe: This hee thought a ſafe way, betweene the danger of Fullneſſe, which is *The deniall of God*: and the danger of Neceſſitie: which is, *Taking of the name of God in vaine.*

To ſpeake more particularly to you, whoſe goodes, and whoſe perſons, in the eie of man, ſeeme

ſeeme a great deale more endangered, being aduentured on the Seas, then theirs, who abide on firme land: to you I ſay; *Commit your wayes to the Lord: his way is alſo in the Sea, and vpon the great deepe:* and his prouidence is not *confined* to the ſhoare, in the many fearefull appearances of danger and death, in the hideous noyſe of the windes and waters, remember to cheere vp your ſelues as the Apoſtle doth. *But I know whom I haue truſted, I haue committed my wayes,* and reſted my hopes vpon him that careth for me. To this purpoſe, it is an holy wiſedome in the Aduenturers, to make good choice of the Maiſter, and Officers of the ſhippes, that take charge: let them be ſuch as feare God, that for their ſakes God will be fauourable to the voyage, and bring them to the Hauen where they would be: and let God be earneſtly ſolicited for his bleſſing vpon the voyage. For (as *Moſes* ſaith) ſo may you all ſay, at the ſetting ſaile firſt, & at your firſt weighing of anchor: *If thy preſence goe not foorth with vs, carry vs not hence, Exodus* chapter thirty three and fift verſe: So ſhall he bring you to the Hauen where you would be.

3 *This is done by faith in God: truſt in him.*

True faith is knowne by this note among many others, it truſteth God only, with the ſucceſſe of all our actions, but vſeth all the meanes that God affords for th'accompliſhment of our ends. He that at Sea ſits ſtill, hauing charge of a ſhippe, and commands his company to reſt, ſaying God ſhall

ſhall be Maiſter of the Ship, and hee ſhall bring it to the deſired Port; ſhall neuer arriue.

Dauid expreſſeth Gods ready and gratious helpe, but it is when the Marriner hath done his beſt, and is now at his wittes end, when all his *Cunning is gone*, when the *Saylors ſtagger like drunken men*, then the Lord commeth betweene them and their danger, and maketh the ſtorme to ceaſe: Teaching that where we haue vſed our whole endeuour, there wee may ſafely caſt our ſelues vpon Diuine Prouidence.

An excellent example hereof Saint *Luke* relateth in *Paules* voyage, where the danger was great, the ſhip laden, and the ſoules aboue 276, they had ſo ſore a tempeſt, that with their owne hands they caſt forth the very Tackling of the ſhip, *Neither Sunne, nor Starre, for many daies appeared, and no ſmall tempeſt lay on them, all hope that they ſhould bee ſaued was taken away*, then God, by his Angell, promiſed to *Paul* by night, *that hee would giue him all that ſayled with him*: yet the ſame S. *Paul* did require, that they that could ſwimme ſhould caſt themſelues into the ſea, and eſcape ſo: others, ſhould lay hold on boords and broken peeces of the ſhip; ſo truſting vpon the promiſe of God that they did neglect no meanes of ſafety.

That wee may boldly truſt to him in times of danger, it is required that wee ſeeke him in faire weather, leaſt hee know vs not in a ſtorme: they that make no conſcience to offend God in their mirth,

mirth, doe loppe the tree which ſhould ſhade them from the Sunne-beames, and ſhelter them from a ſhower: they that prouoke God to anger, cut the bough they ſtand vpon, and make themſelues fall. It is holy policie, to maintaine friendſhippe and loue with our God, that in the moſt growne Sea of tribulation, wee may *Commit our way to the Lord, and truſt in him.*

Saint *Paul* thinketh it the moſt *reaſonable ſeruice of God, for vs to giue vp our bodies to him a liuing ſacrifice*, to make a Preſent of our ſelues to God, and we cannot looſe by it.

It is recorded of *Socrates*, that whereas he receiued great rewards of his Schollers, for his reading to them, *Aeſchines* a poore Auditor of his hauing nothing to giue him, ſaid; *Quod vnum habeo, meipſum tibi dono, qui plus dederunt, ſibi reliquerunt plus.* Hauing nothing elſe to giue thee in reward, I beſtow my ſelfe vpon thee; they that haue giuen thee more, haue left thēſelues more: and he did this to his owne great aduantage: for *Socrates* tooke it ſo kindly, that he anſwered him: *Habebo curam, vt te tibi reddam meliorem quam accepi.* I wil haue a care to reſtore thee to thy ſelfe better then I receiued thee. Our God requireth, ſaying, *My ſonne, giue me thy heart.* And *Dauid* ſaith, *Thou ſhalt make me to vnderſtand wiſedome in the ſecret in my heart:* ſo gaining by the giuing of himſelfe away to God.

But this is no ſufficient trial of our truſt in God, if wee onely truſt to him in reſpect of the good

which wee receiue from him. Sathan will informe againſt vs, that if Almightie God ſhall once puniſh vs, *Then we will curſe God to his face.* Therefore the triall of our Faith and Truſt, is in affliction and want, when wee are vnder the rod of God, when hee ſmiteth, and yet we praiſe his name, euen when we ſmart, and when our feare commeth.

This will be a good euidence for vs, that it is not becauſe wee are idle, that wee doe depend ſo confidently vpon God. It was the falſe challenge of *Iſrael* by King *Pharaoh*, That they deſired to goe and ſerue their God, becauſe they were idle; and therefore hee put more worke vpon them. Certainly, the Elect truſt in the Lord, ſo as they neglect no duety by him enioyned, but doe mingle Obedience with their Faith: and although there be many things which wee poſſeſſe in this world, which doe ſerue for good vſe; for helpe, for delight, for neceſſity, all of them ordained for our good; yet wee finde none of all theſe worthy to be truſted; *Truſt not in Princes, nor in any ſonne of man: Ceaſe from man, whoſe breath is in his noſthrils; for wherein is he to be eſteemed?*

Truſt not in riches; *If riches encreaſe, ſet not thine heart vpon them.*

Truſt in God onely, hee can adde to thy ſtature, hee is thy auncient acquaintance, he knew thee in thy firſt ſhapeleſſe infirmity, he faſhioned thee in the wombe, hee hath giuen thee breath and life to thy bodie, hee hath taken accompt of euerie

euerie haire of thine head: hee ſaith, *Put all thy teares in his bottle:* and onely hee can ſay to thy Soule, *I am thy ſaluation.*

Thus did *Dauid* recomfort his diſconſolate Soule, *why art thou ſo diſquieted within me? truſt in God:* and ſuch a truſt it muſt be, as in this Pſalme is followed with good life: For *Dauid* hauing firſt perſwaded to *truſt in the Lord, ver.* 3. He exhorts to be *doing of good, verſe* 4. He requires to *delight in the Lord*: ſhewing that true Faith hath obedience to expreſſe it, and delight to encourage it.

4. *The ſucceſſe of this dependance: He ſhal bring it to paſſe.*

He that ſoweth, ſoweth in hope of an Harueſt, the righteous are promiſed to eate, *The fruit of their labours.* How can hee but proſper in his wayes, who maketh his beginuing at him, who is the *alpha*, and beginning of all things? how can the tree be vnfruitfull, which the right hand of God hath planted, and ſet by riuers of waters, to water it at the roote, and refreſh it with ſhowers of *the earely and latter raine*? Learne then,

1 To acknowledge God the author of the ſucceſſe of all thy affaires, that thou mayeſt entertaine both proſperous & diſaſtrous euents, with equall thanke-giuing. *The Lord giueth, and the Lord taketh away*, in both *Bleſſed be the name of the Lord:* take heed of *Sacrificing to thine owne net:* or *kiſſing thy owne hand:* in which two phraſes is expreſt our thanking our ſelues, for the ſucceſſe of our delights.

2 Learne to know how far thy care may ſtream it ſelfe, and where it muſt reſt, the induſtry in the vſe, aſwell as the wiſedome in the choice, of lawfull and likely meanes; both theſe are Gods gifts to thee, and he requireth of thee, that thou employ them in thine affaires and buſineſſes of life, but the iſſue is the Lords; let not thy care diſquiet thee for the euent: take heede of that compaſſe wiſedome which ſo belaieth euents, as if God ſhould not interpoſe a Croſſe: this taſteth much of ſelfe-confidence, and diſtruſt in God. The ſeruants of God haue euer found it ſafe, to caſt their care vpon God: it muſt needes be a way of thrift: for God which *holdeth nothing from them that bee of an vpright heart*. And the Apoſtle ſaith, That *Godlineſſe is great riches*. There be few of vs, but haue experience ſometimes, the Mariner more then the moſt, that God doth ſometimes plunge vs in ſuch hopeleſſe impoſſibilities, that our beſt reaſon can finde no euaſion, the Mariners cunning failes him, & we are loſt in our bethinkings, yet he giueth an iſſue, and all to make vs acknowledge that it was he *that he brought it to paſſe*.

To him be giuen all glory, of whom we begge all things neceſſary, and in him be all our truſt and confidence, from this time forth and for euermore, *Amen*.

* * *

Zebu-

Zebuluns Bleſsing:

The fourth Sermon.

PSAL. 95. 5.

The Sea is his, and hee made it.

IN this Pſalme, the faithfull doe prouoke one another to praiſe the Lord: two things are eſpecially vrged, to induce this duetie: Firſt, the greatnes: Second, the goodnes of God: his greatnes is

1 proclaimed *v.* 3. *for the Lord is a great God &c.*

2 exemplified
- 1 on earth,
  - 1 *in profundis*, the deep places.
  - 2 *in ſumm. latiSus*, the higheſt mountaine.
- 2 at Sea: in my Text, in which,

let vs conſider theſe three things;

1 *Opus*, the worke done, *the Sea.*

2 *Opificem*, the Worke-maiſter, *he made it.*

3 *Dominium*, the ſoueraignty ouer it, *it is his.*

1 *The work* Concerning the worke done, *the Sea*, it is a worke of that nature, that it hath in it, *opera*, and *mirabilia*, both Workes and Wonders: for here is.

1 *Miraculum in modo:* a miracle in the maner of the operation. For as S. *Ambroſe* ſaith: *eodem modo producitur balæna, quo rana, non laborat Deus in maximis, non faſtidit in minimis*: he makes the whale as eaſily as the frog, he doth not trauell in the production of greateſt creatures, nor ſcorne the production, and creation of the leaſt.

2 *Miraculum in modo:* a wondet in the knitting together of theſe two elements of water, & earth in one ſphæricall and round body.

There bee foure things which make the worke of this creation of the Sea moſt admirable.

1 *Situs.* The ſituation of the Sea, which God hath ſo wonderfully diuided from the earth, that wee may haue a drie land to dwell vpon, and yet ſo ioyned it to the earth, that it is one Globe with it.

2 *Motus.* The ebbing and flowing of the Sea, which is the naturall Motion, and the violent Agitation of the great waters by the force of the windes: the firſt is rather diſputed then reſolued in the Schooles of natural learning, and the wonder is of all confeſſed.

3 *Fœtus.*

Fætus. The breed of the Sea is yeelded to bee full of wonder, ſo many ſundry ſorts of fiſhes, & they multiplying ſo innumerably, that the Sea is thought more rich in the varietie of creatures, then the earth, & in the number more populous, and many of our creatures on earth daily diſcouered to reſemble thoſe on the ſhoare.

4 *Vſus* The vſe of the Sea is another wonder, for it is diuers, I wil limit my ſelfe; it is foure-fold: 1 Naturall, 2 Artificiall, 3 Morall, 4 Diuine.

In the naturall vſe of the Sea S. *Ambroſe* noteth: 1 *Naturall.*

1 It is *Hoſpitium fluuiorum*, the receptacle of all riuers: for as all riuers come from the Sea thorow the ſecret paſſages of the earth, whereby the inward parts of the earth are humected, and the ſecret mines of the earth, which are hidden treaſures, are hereby maintained: ſo do all riuers returne againe to the Sea, and here they exonerate themſelues, whoſe ouerflow would elſe oppreſſe the earth, that they ſeem rather *ad ſitim*, to quēch the thirſt of the dry Land, then *ad ebrietatem*, to drowne it: Thus the earth is dreined, and the Sea is that common Sewer to carry away all the waſte thereof.

2 It is *Fons imbrium*; For from hence doth the Sunne exhale thoſe vapours which being bound vp in clouds, by the almighty hand of God, are by the ſame hand let loſe againe, to water the earth, and to refreſh the ſurface thereof, with the earely and latter raine, whereby the inheritance of God is cheered and repaired.

Se-

2 *Artificial*

Secondly, the Art of man hath made the ſea vſefull, as S. *Ambroſe* obſerueth further, for ſundry purpoſes.

The firſt is *inuectio Commeatuum*, it yeeldeth vs for food ſundry ſorts of fiſhes, both wholeſome, and delicate prouiſions, that the ſea contendeth with the earth both for plenty, variety, and delicacy.

The ſecond is *Copula diſtantium:* For nauigation hath by exportation and importation, made ſuch exchange of commodities of ſeuerall Nations, as hereby Marchandize, one of the ſtrong ſinewes of Common-wealthes, the riches and peace of ciuill States is maintained, and diſtant Nations heereby confederate.

The third is *Compendium itineris:* For ſhipping doth make great burthens light, and long waies ſhort: And Art hath ſcatce brought forth two more admirable inuentions for common good, then the building of good ſhippes, and the nauigation in them.

The fourth is partly naturall, and partly artificiall, and it is *Furoris impedimentum*; for nature hauing digged this ditch betweene diuerſe Kingdomes, they are ſo much the more out of one anothers danger, ſeeing the preparation for Nauigation, and ſea-fight, aske time, and giue the bloud leaue to coole, that paſſion cannot make ſudden incurſion, and the windes are at no mans command; and Art hath deuiſed both defenſes at Sea fit for the propulſation of an enemy in equall correſpondence,

correſpondence, and fortifications aſhoare in fit landing places, to keepe off the enemie; all ſeruing to ſtoppe fury in the greateſt and moſt violent preſſure.

3 The morall vſe of the Sea in Nauigation, is alſo foure fold.

1 As Saint *Ambroſe* ſaith, it is *Secretum temperantiæ*; the ſecret of Temperance: for there doe men liue priuately, content with ſmall cabbins, garments rather for neceſſary vſe, then vnneceſſary ſhew; foode no more then ſufficient: *vtuntur mundo*: men there doe but vſe the world to ſerue their turnes, and a little ſerueth them.

2 It is *Exercitium continentiæ*: the exerciſe of Continence: for aſhoare the eye doth euill offices to the heart, and it is the window of concupiſcence: one of the beſt conſeruators of holines in the heart, is *priuatio obiecti*, the want of that obiect which is full of temptation. *Iob* made a couenant with his eye againſt tempting obiects: at Sea men are remoued from this danger, and depriued of the meanes to offend, ſo the temptation is diſabled, & the tempter vnweaponed: the things of this world turne often into *facultates male agendi*, inſtruments and abilities to offend, but the poore that want theſe, receiue the Goſpel: faire ſights, full meals, ſoft lodgings, and leiſure, be Satans arms againſt the ſonnes of men.

3 It is *Domus laboris*, the houſe of Labour; men at Sea reſt by turnes, there is no ſhutting vp of doores, and all to bed: this labour doth make

their reſt ſweete, and their dyet wholeſome, and nouriſhing: ſurely worke is no where done with more ſpeed, and with leſſe feare of wind and weather, then at Sea; and the labours of the body bee armours of thr ſoule againſt temptations. Here is *labor neceſſitatis*, Neceſſity maketh euery man put hand to worke: and *labor charitatis*: charity maketh ſome to ſpell others, that ſome do watch, whileſt others ſleepe, and ſome labour whileſt other reſt.

Some haue compared a ſhippes company to a Common-wealth; I would our Common-wealth were comparable to a ſhippes company, euen for this, that we would be content to watch and labour one for another, all for the ſafety of the whole body: if in a ſhippe no mans ſafety is in ſingle care for himſelfe, but in the common good of the company; ſo is it in the Common-wealth alſo: therefore no politike body can proſper, or make a good voyage, where priuate reſpects make prize of publique proiects, where the little finger will weare a Diamond, though the ſtomacke which feedeth all, doe want meate to ſuſtaine the whole body. This S. *Paul* ſo earneſtly diſſwadeth, that he calleth the mutuall loue of Chriſtians, *the bond of loue* tying vs together.

4 It is *Schola diſciplinæ*,; the ſchoole of diſcipline, for in a ſhip all men know their places, and ſeruice: and there be two waies in which men go; *faciendo bonum*, euery man doing his duety: or, *patiendo malum*, the offenders ſuffering worthie puniſh-

puniſhment. Diſcreete Maiſters and Captaines haue ſuch encouragements for ſuch as deſerue well, and bilbowes, and the yard arme, and other puniſhments for foule offenders; they haue ſpurres for the idle, and reſty, & reſtraints for ſtay of the raſh and ouer-hardy. They find order to be one of the well-fares of their voyages, and ſome ſtormes within-boorde, as neceſſary to rouze vp their men, as fowle-weather without.

Many haue compared the Church of God to a ſhippe, both of our Proteſtant, and of our Aduerſary-writers, but we do not both acknowledge one maiſter thereof. Our maſter is a maſter of the *Trinitie-houſe*, the ſecond Perſon in the holy *Trinity*: God the ſonne, who hath called his Apoſtles & Euangeliſts, and Diſciples, & their ſucceſſors, the now miniſters of the word of God, to be Maiſters-mates in this ſpirituall Nauigation. Their maſter is the Pope of *Rome*, who like a notorious Pirat, boords the ſhip, & then runs away with hir.

Let ſome of our owne, who doe not reliſh our church-gouernment, ſee how they can like theirs in a ſhip, which is the modell of a Church.

4 The Diuine vſe of the Sea, and the nauigation vpon it, is, 1 for Contemplation: 2 for Deuotion: we haue there a double contemplation: firſt, of God: in whom wee doe there behold; firſt of God: ſecondly, of our ſelues. 4 Diuine. 1 Contemplation,

? His power in the whole element it ſelfe, and the working of it, and the creatures in it, to awe vs with feare of his ſo great Maieſty.

2 His wiſedome, in the gouernment of all, and his managing of the whole creature, and the furniſhing of it with ſuch admirable variety.

3 His mercy, in addreſſing all this to the vſe and ſeruice of man: *O what is man that thou art ſo mindefull of him: thou haſt made him to haue dominion ouer the Sea, and of the Fiſhes thereof, thy paths are in the great waters, thy way is in the Sea:* and thou haſt taught man to find a way there.

2 For our ſelues; Two things fall into our contemplation: 1 There is no place that better ſheweth vs whereof wee are made, then the Sea doth. There is no difference of hands, but as all are made of the ſame ſtuffe, ſo they goe all to the ſame vſe for in times of danger, euery man putteth his whole ſtrength, and wit to it to ſaue the whole, and in want of victualls, euery mans ſhare is alike: the force of weather beats vpon all alike: Nature euer carrieth an equall hand to all the ſonnes of *Adam*, it fauours none more then other: the world is a flatterer, and putteth difference.

2 There is no place that better admoniſheth vs of our end, for it bringeth death ſo neare the eye, and filleth the ſenſe ſo full of it, that often dangers can not but be a meanes to ſet the houſe in order, and prepare for death. And expectation of death hath euer prouided aboue all perſwaſions, to bring a man home to himſelfe, and to God.

2. Deuotion. 2 For Deuotion. Saint *Ambroſe* calleth it *Incentivum*

centivum devotionis : The kindler of Deuotion: for heere is euermore matter for Diuine Seruice, ſeeing occaſions are often renued for prayers and thankeſ-giuing, much more ſenſible, then aſhore: And the Seruice of God generally, is both more frequently, more reuerently, and more heartily performed in well-gouerned ſhippes at Sea, then on the dry Land: For aſhoare our zeale, is like fire in a chimny, which hath much colde aire about it, to allay the heate thereof: aboorde our zeale is like fire in a Stoaue, ſo incloſed and kept in, and out of the colde gale of temptations, that Deuotion is ready to come and fall downe, and kneele and worſhip before the Lord our Maker.

The fault is, that this holineſſe and deuotion in many doth liue but the age of a ſtorm, or ſome fearfull danger; and in moſt, but the age of a voyage. The Fare-well and Well-come home, are commonly as giddy and reeling as the ſtorme at Sea: but the danger more, becauſe the feare is leſſe; the one ſeaſoneth a Soule for Heauen, the other transformeth men into beaſts, and robbeth them of themſelues.

Of the worke thus farre: *The Sea.*

2 God is the Creator of this worke: *He made it:* euen he alone, who ſtandeth thus differenced from all other gods. Who is ſo great a God as our God? Lord, who is like to thee? The Sea was part of the worke of the third day, and God ſaw it good: all inferior workemen haue praiſe from their worke, when it is well done: Gods workes doe

2 The worke-maiſter.

doe praiſe him, but he them much more: it is the glory of the great and little world too, that God made both.

The Sea remayneth of all things beneath the maine moſt like to the Creation, for we reade not of any ſpeciall curſe put vpon the Sea, at the fall of man: and in the puniſhment of the olde world, the Sea was the rod of Gods wrath: & God honoured the Sea in a memorable Miracle of the *Iſraelites* paſſage through the middeſt of it on dry land.

Saint *Ambroſe* limiteth this worke too much, *Fecit mare Deus propter elementi pulchritudinem*: God made ths Sea for the beuty of that Elements ſake, that is true, but not enough. For all is μικρος The world is beauty: but hee ſaith, *Non ad nauigandum*: God did not make the Sea, to ſaile vpon it. *Dixit Deus, dominamini piſcium maris, non, nauigate in fluctibus*. God ſaid (ſaith he) beare rule ouer the fiſhes of the Sea: he ſaid not, ſaile you in the way thereof. Alas! it were a poore dominion that man ſhould haue ouer the Sea, if there were not nauigation; and God made it not for ſhew, without vſe. It is enough to proue it good in the Creation, and good for the vſe of man, that *he made it:* for he made all things for man, & man for himſelfe, and his owne eſpeciall ſeruice. Heare *Dauid* particularizing Gods words, & mans lordſhip: *Thou madeſt him to haue dominion ouer the works of thy hands. thou haſt put all things vnder his feet: all ſheep and oxen, yea and the beaſts of the field.*

Pſal. 8, 6.

The

The fowle of the ayre, and the fiſh of the Sea, & whatſoeuer paſſeth through the paths of the Seas. And from thence we heare of his glory, and they that vſe nauigation, doe behold it.

S. *Ambroſe.* challengeth man moſt iuſtly. God ſaid to the waters: *Be you gathered together in one place, and they were ſo*: He often calleth vpon men, ſaying; *Congregamini*, gather yee together in full congregations, to call on the name of the Lord, and they are ſlacke in the performance of this dutie. God loueth full aſſemblies in the houſe of his ſeruice, as all the waters runne into the Sea. Schiſmaticall conuenticles be but ponds, and fennes, they are not *collectio aquarum*, the gathering together of waters into one.

Further, *He made it*, concludeth againſt the eternitie of it, the dreame of ſome Philoſophers, who fancied an eternitie of this lower world. Muſt we needs determine the world eternall, becauſe we are not made priuy to the operations of God before time? Herein is a ſinnefull curioſitie, to be ouer-buſie-Queſtioniſts, where there is a certaine impoſſibilitie to be reſolued. *Dauid* ſaith hee made the Sea; ſo doth *Moſes*, let the Sea therefore do him all the honor it can; much more wee, for whom hee made the Sea, and who haue found our paths in the great waters.

3 God is Lord and owner of the Sea. *The Sea is his*: he made not the Sea, as workmen on earth, who when they haue finiſhed their work, do then forſake it, but he retaineth the lordſhip, and he per-

3 The lordſhip and dominion of the Sea.

performeth gouernance and protection to it, and euer keepeth the poſſeſſion of it; Man hath but the vſe and ſeruice of theſe inferiour creatures.

A great happineſſe is this to man, that the ſea is his, and not ours: for what man on earth would, rather all the men on earth could not, rule and manage this vnruly and boiſterous element, onely God can and doth, *ſtill the noiſe of the ſea, and appeaſe the waues thereof. The waues of the ſea are wonderfull, but God on high is more mighty.*

Pſal.65.7. Pſal.93.4.

Thou ruleſt the raging of the ſea, when the waues thereof ariſe thou ſtilleſt them: Of which *Dauid* maketh this vſe: *O Lord of Hoſts, who is a ſtrong God like vnto thee?*

Pſal.89.9.

This rule, which God doth exercise vpon the ſea, ſheweth, that wee can go no whither out of Gods Dominions: *Ionah* fled from the preſence of the Lord to ſea, and God met him there in a violent ſtorme, for the ſea is his: Of all ſorts of offendours God hath no fugitiues to puniſh: *For whither ſhall I flie from thy preſence?* If I abide on earth: *The earth is the Lords*: If I clime vp into heauen, thou art there: If I go to ſea, the ſea is thine alſo: Thine,

1 By right of creation.

2 By right of Dominion, for none but hee, and hee can command it: *Hee ſetteth it bounds which it ſhall not paſſe: Hee hath ſaid: Hitherto ſhalt thou come, and heere ſhall the pride of thy waues ſtay.*

Iob 38.11.

3 Hee

3 He hath right of protection, for it is he that protecteth by his prouidence the Sea, and al that liueth in, or trauelleth vpon it. Therefore whatſoeuer good we expect at Sea, we muſt goe to him for it : and whatſoeuer good wee receiue by the way of the Sea, we muſt thanke him for it.

Many doe call Sea-aduentures, eſpecially in long voyages, caſuall, and they thinke liues deſperately hazarded vpon great waters, let them remember, *The Sea is his* : it neither ſwelleth nor ſwalloweth without leaue : he hath *done whatſoeuer he will in the Sea, and in the great deepes.* Therfore let God haue glory of all our good ſucceſſes there, let him haue our deuout prayers for all aduentures both of goods, and eſpecially of perſons employed there : and when loſſes come, let vs ſay with *Iob : The Lord hath taken away, and I was dumbe, and opened not my mouth, becauſe thou Lord diddeſt it.* With *Dauid*, The Sea ſhall giue vp the dead, which it hath ſwallowed, in the reſurrection of all fleſh, as well as the earth : and the Elect of God ſhal find as ready a way to the reſt of God throgh theſe waters, as the people of *Iſrael*, found to *Canaan* through the red Sea. God giue vs all an happy and glorious meeting there. For *wee haue heere no abiding Cittie*;

Amen, Amen.

* * *

Zebuluns Bleſsing:

The fifth Sermon.

Preached Anno 1610.

DEVTER. 30.

Verſe 13 *Neither is it beyond the Sea, that thou ſhouldeſt ſay, who ſhall goe ouer the Sea for vs, and bring it vs, and cauſe vs to heare it, that we may doe it.*

Verſe 14 *But the word is very neare vnto thee, euen in thy mouth, and in thy heart for to do it.*

MOſes, in this whole Chapter perſwadeth *Iſrael* to Obedience of the Law and word of GOD: the Argument which hee vſeth in this my Text to enforce this, is drawne from the facilitie of obtaining the benefite of this word: in the vrging of which argument, *Moſes* preſſeth two conſiderations.

1 Of the trauell that many men are put to for many neceſſaries, to goe to Sea, and to ſeeke them in forraine and remote parts.

2 Of the benefit *Iſrael* had, who for the greateſt and beſt commodity of all, euen for the word of God, needed no ſuch paines, for they had that neare them. In which compariſon he diſcouereth clearely to them, the mercy of their God in matters of moſt deare account, not to faile them.

Of the firſt: In the diuiſion of countries one frō another by the great ſea, God maks *Zebuluns* portion to border by the ſea ſide, & ſets men aworke to ſtudy and practiſe the art & skil of *Nauigation*, which both in religion and policy aduaunceth a common good: For ſince the curſe of God for ſinne doth preſſe ſweate out of all mens browes: and ſeeing Saint *Paul* would not haue them *Eate* that refuſe to *labour*, and policy it ſelfe cannot diſpenſe with idleneſſe; this is one of the meanes by which many are ſet on work, both in the building of ſhips, and in the vſe of them at Sea, and in the neceſſary buſineſſes of merchandize, or of warre wherein they are employed. And therefore, if any man be ſo vnwiſe, to thinke that the charge giuen to *Adam*, to till the earth, doth binde men, euen all his poſteritie, to that onely labour for their liuing vpon the earth, and that all other trauaile is vnlawfull: let him know, that when *Moſes* ſaid, The Lord made the Heauen and the Earth, he included the Sea alſo.

And therefore their calling is alſo lawfull, that till

till and plow the Seas for an Harueſt, and thriftitily husband them, to their owne priuate, and to the common good. So that saying of God to man, *Veſceris pane tuo*, doth intend more then foode, and more foode then bread, as wee doe ſee the extent of that word in the Lordes prayer, where *daily bread* doth include all things of neceſſarie vſe for the life of man, which things are not alway on this ſide the ſeas; & where the great deep diuides vs from theſe things, we muſt trauel & vēture our goods or perſons or both of them. Thus God wil haue it knowne that he hath ſet his right had on the flods, that both land & ſea might praiſe him. This diuiſion of kingdome from kingdome was not to diuide ſo much, as to vnite thē, that too neare neighbour-hood might not make one trobleſome to another, and that by exchange of comodities Princes & people of diuided nations might maintaine trading, which are the perſwaders to, and the fruits and ſignes of peace.

Yet it ſeemeth that men multiplied exceedingly, & it was very long before the art of *Nauigation* was in any vſe; for moſt writers do agree, that the *Arke of Noah* was the firſt flotie veſſell, that euer was made, & a very auncient Greeke author that writeth the Teſtaments of the Patriarchs affirmes, that *Zebulun* the Sonne of olde *Iſrael*, was the firſt that euer deuiſed, either to ſet maſtes aboord, or to ſpreade ſailes: whoſoeuer hee were that firſt aduentured it, the Poet thought him to be a man of a during ſpirit, and bold vndertaking.

Illi robur & æs triplex circa pectus erat, qui fragilem truci commiſit pelago ratem primus. The matter which *Moſes* preſſeth in this Text, is the trauell and perill that men endure on earth, eſpecially Sea-men, and Merchants that trauaile for the meanes of their maintenance vpon the great waters. Yet euen theſe men haue theſe notable comforts of their life, accompanying them in theſe their wayes. Firſt, they *ſee the workes of God and his wonders in the deepe:* and ſeeing this is the meditation of Gods power, it breedeth in them the *feare of the Lord*, which is *the beginning of their wiſedome:* And the way to Obedience is, to beginne at the feare of Gods power, and to proceede to the loue of his goodneſſe and mercie: for we muſt beginne at the conſideration of our our ſinne, and that will bring vs to the Court of Gods iuſtice, and from hence wee ſhall very diligently ſeeke out CHRIST our Redeemer appealing to the Court of Gods mercie.

Secondly, you that are Sea-men, haue a moſt notable & continuall conſideration of the good prouidence of Almightie God going in and out with you, and protecting you from dangers, and making his vnruly and boiſterous creatures, the windes, and the Seas to ſerue you, and teaching you to finde out a path in the inuious and vaſt waters.

Thirdly, as amongeſt the auncient *Romans* this had wont to be a principle in experience that *caſtra* were *ſcholæ virtutum*, Tents in war, were the Schooles

Schools of Virtues, becauſe men that liued there in continuall expectation of their death, liued preparedly to entertaine an end of their delights, and dangers: ſo mee thinkes we may as properly ſay that *Naues* be *ſchole virtutum*: ſhippes are the ſchooles of Virtues: For therein are learned many notable vertues, Diuine and Morall: For example.

1 Diligence in the Seruice of God: For in all well-gouerned ſhippes, they beginne and end the day with Prayers, and hearing of the holy word read vnto them, they ſing Pſalmes with a moſt vnited cheare of heart and voyce. They pray with affection and zeale, euen with a full and perfect ſenſe of their wants, and hereunto they haue many prouocations. For the rule of Almighty God is true eternally, *I will ſmite them, and they will call vpon mee*. Perills and hazards of body and goods, will ſoone moue vs to ſeeke the face of God, euen as the Prophet *Dauid* ſaith, *right earely*.

2 Sparing and contentment with alittle both in diet and apparrel for theſe be the Schooles of temperance, and therefore thoſe that do ſo farre forget their owne dangers, and prouoke Gods diſpleaſure by drinking immoderately, till they ſtand as vnſteady as their Veſſell, which is toſſed vpon the waters, ſinne preſumptuouſly againſt Almighty God, and ſhew that they *deſpiſe the riches of Gods mercie*: inciting them by ſo many inducements to repentance and mediocritie.

3 *Vigi-*

3 Vigilancy is taught here, for the charge of ſo much worth as the veſſel that houſeth thē, and the goods that fill it, and the liues of thoſe perſons that menage and rule it is ſo great, that they ſhare and diuide the night, and time of reſt, amongſt them, to keepe continuall and carefull watch to preuent ſuch dangers as may encounter careleſſe and ſleepy negligence: O that in our Spirituall Nauigation, vpon the ſeas of this troubleſome world, our ſoules did keepe ſo true, and vnſleepy watch, to auoid all temptations that either, of our three dangerous enemies, the fleſh, the world, and the deuill, by the helpe of our owne corrupt concupiſence ſhall at any time ſuggeſt, to withdraw vs from the obedience which wee owe to our God.

4 Expedition and diſpatch of preſent buſineſſe is notably taught aboard your ſhippes, that which you do is directed and performed at once, and without delay: the counſell of the Maiſter is ſeene in the hand of the company, and direction goeth the neereſt way from the head to the hand: preſent perill, requires preſent aduiſe, and execution: Make it your ſoules caſe with almighty God, and delay not your repentance, for the guſts and ſtormes of wrath and iudgement, menace this veſſell of frailty with foundring and ouerſetting.

5 Your ſhippes are the ſchooles of hardneſſe and patient endurance, high winds, rough ſeas, raging waues, cold nights, wet skinnes, parching heates,

heats, thinne diet, hard lodging, watchings, and vntimely breakings of the houres of reſt; theſe be the familiar and ordinary gueſts, which Sea-men doe entertaine. And theſe they beare out with ſuch eaſie ſufferance, that they are fit for action and employment abroad, & their ſeruice is made by this meanes profitable to the common-wealth in which they liue: And if you endure thus much abroad, to ſeeke your temporall goodes, let it not grieue you, nor any true Chriſtian, to put vp more ſorrowes for an eternall weight of glorie, graciouſly prouided for all them that ſerue the Lord in feare, and reioyce before him with reuerence.

One thing more I remember as a great comfort in the furtheſt diſtance from home, and from any land, conſider how farre God hath remoued you from thoſe many and dangerous temptations, which aſhoare doe entertaine your eies and eares, and thoughts, with varietie of falſe delight and pleaſure, to divert and ſwarue your thoughts from grace and goodneſſe; and the better to giue way to this happy weaning of you from vanitie, it ſhall teſtifie well of your holie deſires that way, to make good choice of your companie that goe with you, that there be none of notorious euill condition: and for that, the example of king *Dauid* in his houſe-gouernement is verie notable, make it your owne by imitation of it, and ſay; *Mine eie ſhall be vnto the faithfull of the Land, that they may goe in my ſhippe, he that walketh in a perfect* Pſal. 101. 6.

fect way he ſhall ſerue mee. There ſhall no deciptfull perſon lye aboord my ſhippe, hee that telleth lies ſhall not abide in my ſight.

A maſter thus accompanied, a companie thus gouerned, a ſhippe thus managed, giue and take comforts by mutuall exchange. To ſuch a ſhippe is the vertuous Woman compared by *Salomon: She bringeth her Merchandiſe from farre away.*

The ſcond part of my Text ſheweth the riches of the mercie and loue of God, which in this compariſon appeareth moſt gracious: for you take all this paines for the meate that periſheth, and for the cloathes that weare out, and come to nothing; but there is yet a farre more worthie and noble diet then this. For, *Man ſhall not liue by bread onely, but by euery word that proceedeth out of the mouth of God.* This *Word of God* is to be had and enioyed at home, without our trauelling to forraigne and remote parts. Thus Iſraell had it: thus wee haue it: By the *Word of God* is meant in this place, *the Law of God*, and ſo by conſequent the Goſpell: for *the Law is our Schole-maſter to* CHRIST. Theſe two bee the *Rodae* and the *Staffe of the great Shepheard of our ſoules*, IESVS CHRIST, with which he doth correct and ſupport his flocke. This commoditie muſt not, as others, bee valued by the deſire that men haue to it: For Merchants employ their ſtocke in thoſe things that may yeeld them the beſt market, and their tranſmarine wares are valued, according

to

to the want of them heere with vs: but the commoditie of the *word* of Almightie God is ſuch, as the greateſt part of the VVorld doe neglect and eſteeme no better of then *Fooliſhneſſe*: onely ſome few that haue made proofe thereof, haue found it to be ſuch an harueſt, that like vnto the couetous rich man in the Parable in the Goſpel: they haue not ſpared to pull downe the olde and narrow Barnes, and haue built new in their places; euen new hearts, to receiue in the VVord of GOD, with an holie couetouſneſſe, ſtriuing to engroſſe, and to ſtirre vppe the commoditie thereof.

And this thriftie couetize, is an infallible marke of the Childe of God, as CHRIST our Lord and Sauiour hath expreſſed it, ſaying; *He that is of God, heareth Gods word: you doe not heare becauſe you are not of God, Iohn chapter* 8. *Dauid* the Prophet had a perfect taſte of this ſweetneſſe, and well vnderſtoode how to value and eſteeme it, as the whole hundred and nineteenth Pſalme doth teſtifie for him; in which Pſalme hee preferreth it to the honnie and the honnie-combe in ſweeteneſſe; aboue Golde, and that refined Golde in puritie: and aboue precious and rich ſtones in worth and price: And wee, if wee will prize it according vnto the neceſſitie wee haue of it, muſt needes giue the firſt place to this holy word of God. For there is no way to the Father, but that which it teacheth: there is no paſſage to life, but by obedience, that is taught in the word

of the Law. No obedience openeth heauen, and ſatisfieth Gods iuſtice, and reconcileth man to God, but the obedience of IESVS CHRIST: that is the argument and ſumme of the word of the Goſpel. Therefore aske CHRIST, *What may I doe that I may haue eternall life?* and hee wil preſently ſend mee to the word; *Keepe my Commaundements, Doe this and thou ſhalt liue.*

If then we value commodities by the neceſſary vſe of them, the word of God chalengeth the firſt place, for there is no paſſage to the Father, but by IESVS CHRIST, and he is that word which was made fleſh for vs.

If wee value commodities by the profit, which they bring in to vs, the word of God doth carrie it away from all things elſe, ſeeing it is that which ſheweth to vs the way of euerlaſting life. When the Angell of God had looſed the Apoſtles out of priſon, their charge was this: *Goe your way and ſtand in the Temple, and ſpeake to the people all the words of this life*, that is, of life euerlaſting, *Acts* 5.20.

S. *Peter* being ſent for to *Ceſarea*, the man of the houſe tolde him, that hee had ſeene an Angell which bade him ſend for him, ſaying: *Hee ſhall tell thee wordes whereby thou and all thy whole houſe ſhall be ſaued*. And what commodity like the word then, ſeeing it were no purchaſe, to gaine this world, and all the riches of it, and to forfeit our ſoules to iudgement and death.

Actes 11.14.

If pleaſure ſet price vpon our commodities, what

what delight like to that which the word of GOD bringeth with it? *Dauid* calleth it the very *ioy of his heart*: and at such time as his heart had most neede of ioy. For *Except thy Lawe had beene my delight, I had euen perished in mine affliction.*

Therefore when God threatned the sinnes of his people, to bring vpon them the rodde of his wrath. Hee threatned not *a famine of bread*, nor a famine of water, but of the *word of God*, meaning to depriue them of all spirituall comforts, and to expose them to temptations, taking from them the sword of the Spirit, the word of God, wherewith they should bee armed to offend their enemies.

We may therefore blesse the God of mercies, who hath opened to vs these rich treasures of grace, that wee haue both the word of God it selfe in plentie, and no Nation vpon the earth hath more helpes to aduaunce Religion and pure Deuotion then wee haue: so that wee neede not send beyond the Sea for the word of God.

Indeede we are all afraid of that word of God, which is brought into our Land from beyond the Sea: for that is falsely so called, it is the word which commeth thence, that breedeth treasons and insurrections, which pioneth in the earth, and vnder the Parliament house, which buyeth, and congesteth great quantities of gunne-poulder, which toucheth the Lords Annoynted Princes, and doth his Prophets harme, which turneth Religion into Policie, Veritie into Aequi-

uocations and lies, charity into robbery, this word is written in the bloud of Princes.

And in this particular you are men that may do good seruice to God and his Church, to our Soueraigne and this State, if you establish religious orders in your shippes, if you confirme your company in the true seruice of God, that they may take no infection abroad by the suggestion of contrary doctrine, if you keepe your company aboard, so much as may bee, in places of danger to our Religion, and keepe watch vpon them in your necessary employments of them a shore, that the flye of *Ægypt* blow them not, that the Romish spider, which spreadeth vnseene nets, entangle them not, to inspire them with the naturall vnnaturall poison of their superstition.

And further, if you haue especiall care that there bee no importation of any dangerous bookes, or instruments of superstition, which being spread abroad in our Land, may infect the ignorant.

And most of all, if you keepe good watch vpon such persons, as shall desire passage hither from beyond the seas; for an honest eye hath aduantage of a dissembling presence, and the wisedome of a serpent, will soone detect the malice of a serpent: Take heart to you to doe these things, for God and your Country may haue most happy vse of your good seruice herein: And your businesse heerein is not great; for all idolaters,

ters, and enemies vnto the trueth of Almightie God, are Fooles, and they may be taken in the craftie wilyneſſe that they haue imagined: All this to keepe Idolatry out of our Land Remember the *Iſraelites* which *ſate weeping by the waters of Babel: They hung vppe their Harpes vpon the Willowes: for how ſhould they ſing the Song of the Lord in a ſtrange Land?* VVee ſhall haue more cauſe of griefe, and leſſe patience to beare it, if euer thoſe ſonnes of ſtrangers ſhould come to ſing their Songs in our Land to make Muſique in our Church, and to ſet vp their *Dagon*, where wee haue now the Arke of Gods Couenant ſo well ſeeled.

Bleſſed be Almightie God for it, neuer ſince *Ioſeph* that buried the bodie of CHRIST IESVS our Lord in his owne graue, did firſt preach the Goſpel in this Land (as our Hiſtories doe make faith) had this Land leſſe need to ſend ouer Seas for the word of GOD: our Churches are many of them learnedly furniſhed with ſufficient Paſtours. I dare ſay boldly and truely, neuer yet ſo well. Our Vniuerſities the Seminaries of the Church, are like fruitfull gardens, neuer more hopefully growen: our Libraries neuer ſo bookt with all kind of learning.

Thirdly, wee haue had *Manna* for gathering, now many happy years of peace togither: the tẽpter is potent to aſſault, and cunning to take aduantage, and ready to ſurprize: the word of God is that double-edged weapon which hee feareth moſt.

moſt. They that haue it in a ſtrange tongue, haue it alwayes ſheathed, it will not, it can not cut; they that haue it, and vſe it not, haue it not, becauſe they vſe it not. You ſee it is a bleſſing to haue it *neare to you*, there is no better light in obſcurity, or bridle in proſperitie, or ſpurre in ſtupiditie, or comfort in aduerſitie, then to haue this word *neare you*: let *Cor* be *Cordus*; your hart your ſtorier, *os promus*, your mouth the diſpenſer of this word: for *with the heart man beleeueth this word to righteouſneſſe, and with the tongue man confeſſeth to ſaluation*: ſo ſhalt thou be a conuert, and a conuerter, becauſe thou beleeueſt, therefore thou wilt ſpeake, and thou being conuerted ſhalt ſtrengthen thy brethren. The God of this, and all other mercies, ſay: *So be it.*

Laus Deo.

THE

THE Remedy of Drought.

¶ Two Sermons,

THE FIRST,

Preached at Deptford, *alias* west-*Greenewich, in the County of* Kent, the thirty day of Iuly. 1615.

By SAMVEL PAGE, Doctor in Diuinitie.

LONDON

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467.08

¶ To my Honoured friend,
Sir Iohn Scot,
Knight.

VVorthy Sir,

TO keepe fresh the memorie of the mercie heerein expressed, I haue put these two Sermons into this way of suruiuing with posteritie, here is our Semination in prayers: and our Harueſt in preuailings. Heere is Gods Semination in his benefite of

raine: and his Harueſt our deuout Thankeſgiuing. Theſe I haue made bolde to communicate to the Church of God vnder your wel knowne and wel-beloued name, as an acknowledgement of my debt to your loue of mee, who in ſhort time haue learned to be euer bound vnto you. Deptford.

S. P.

THE Remedy of Drought.

The first Sermon.

1. KINGS 8.35.

When Heauen is ſhut vp, and there is no raine, becauſe they haue ſinned againſt thee: if they praie towardes this place, and confeſſe thy name, and turne from their ſin, when thou afflicteſt them, &c.

THeſe words are a part of that holy Prayer which *Salomon* ſent vp to God, in the *Dedication* of his Temple: the Argument and Subſtance hereof is, *a remedy againſt Drowth:* and they are a Suppoſition of a ſpeciall inconuenience, which may heereafter fall vpon the people of *Iſrael* for ſinne: For in this Prayer the King wiſely and carefully fore-

caſteth, how the people may, in time to come, prouoke God to diſpleaſure, and ſo draw vpon themſelues ſeuerall iudgements, as corrections of their ſinne, wherefore hee prayeth God, if any ſuch thing befall, to receiue all thoſe into fauour, who by repentance and prayer do ſeeke to recouer him againe.

The Suppoſition is double
- 1 *Mali*, of euill: and that is alſo two-fold.
  - 1 *Mali pœnæ*, of the puniſhing euill, in the ſhutting vp of heauen: *no raine.*
  - 2 *Mali culpæ*, of the euil of tranſgreſſion, *becauſe they haue ſinned.*
- 2 *Remedij*: of the remedy which is,
  - 1 Prayer.
  - 2 Confeſſion of his name.
  - 3 Repentance.

Firſt, *of the Suppoſition of the euill that is in puniſhment, when Heauen is ſhut vp*: that is, *when there is no raine.* For the Heauens are the ſtore-houſes of this lower world, containing thoſe treaſures wherewith God doth enrich the earth: ſo God ſpeaketh by *Moſes*: *The Lord ſhall open to thee his good treaſure, the Heauen to giue thee raine to thy Land in his ſeaſon.* But heere he ſuppoſeth this treaſure ſhut vp: and this iudgement is great:

Deut. 28. 12.

for

for God promiſed to his people; *The Land whither thou goeſt to poſſeſſe it, ſhall not be like the land of Egipt, from whence ye came out, where thou ſowedſt thy ſeede, and watereſt it with thy foote, as a Garden of hearbes.* But *the land of Canaan is a land of hilles and vallies, and drinketh water of the raine of Heauen.*

This Land ſuffered Drought in *Dauids* time, for the treſpaſſe againſt the *Gibeonites*, three yeares, which brought an heauie famine vpon the Land, 2. *Sam.* 21.

Againe, in *Ahabs* time, *Heauen was ſhut vppe, three yeares, and ſixe moneths*, 1. *Kings* 17.

Drought is one of the roddes of God, whereby hee ſcourgeth the Land, and maketh a *fruitfull Land barren:* it is the ſorrow of our Land at this preſent, and hath continued now many weeks vpon vs. I preſume we are ſenſible enough of the euill which we ſuffer.

That which I would vrge, is, That as the drought in *Dauids* time, made him goe to aske counſell of the Lord, that he might know both the cauſe and the remedie of it: ſo might we ſeriouſly and religiouſly bethinke vs how this euill hath come vpon vs, that wee may quit the cauſe and embrace the remedie of ſo great ſmart.

2 The cauſe is ſinne: *Malum culpæ*; Becauſe *they haue ſinned againſt thee:* in which conſider,

1. VVhat is done amiſſe: they haue *ſinned.*
2. By whom: *The Iſraelites Gods people.*
3. Againſt whom: *Againſt thee.*

4 How

4 How dangerouſly. *Becauſe* of this; therefore is all this puniſhment come vpon them: this is it which hath *ſhut vp Heauen againſt them.*

1 *Of the offence, Sinne.*

It is not expreſſed what ſpeciall ſin it was that *Salomon* moſt feared, neither did he fore-caſt particularities. There is but one way, all the reſt are errours. There is but one good, all the reſt is euill. Wee haue a naturall free will to that which is euill, wee haue a naturall Antipathie, to that which is good. This made *Iob* feare his ſonnes, and daughters at their feaſts, leſt they ſhould offend God in their mirth, *Iob* 1.5. Saint *Gregorie* ſaith, *In bono itinere contrahitur puluis*: Men gather duſt, that trauell vpon occaſion, and the beſt of our actions doe reliſh of our corruptions. But this is not the ſinne which *Salomon* feareth, mans naturall frailties: he feareth *Crying ſinnes*, ſuch as awake Iuſtice, and make the Father of mercies *Reueale his wrath from Heauen*. Not errours, but rebellions, of which ſort is *Idolatrie*, which ſetteth vp a new god in the place of the true God, and it was one of the Nationall treſpaſſes of that people: *Senſualitie* was another, *eating, drinking, and riſing vp to play, requiring meate for their luſt*, and then both ſurffeting vpon it, and deſpiſing of it. *Murmuring at God* was another, and theſe were eminent ſinnes amongeſt this people. For theſe was the care and feare of *Salomon*; and hee had cauſe to dread this, in the poſteritie of *Iſrael*, ſeeing he found the preſent propẽſion of the people

to

to these sinnes. To come home to our selues, our sinnes haue not beene of lowe growth, nor of a still voyce, but shooting vp high, and crying in the eares of God, horrible blasphemy, prophane swearing, breach of the *Sabaoth*, contempt of the word, euen *treading vnder foot the bloud of the couenant of grace*, and despising the *long suffering of God, inuiting vs to repentance*: wantonnesse, contention, oppression, secret vnderminings. These things are done, & the Sunne shines vpon them, the Land mourneth for them, and the earth groneth vnder the burthen of them, and *God held his peace*: and *we thought him to be like one of vs*: but hee hath *vttered his voice now*, and that *a mightie voice*. The sinnes which doe deserue best this iudgement of Drought, are the abuses of the fruits of the earth to sensuality, drunkennesse, and gluttony: for doth not God doe well, to withdraw from vs the faculties of euill doing, and to depriue vs of the meanes by which we do dishonour him? And wee haue cause to thinke these sinnes the present prouocation of the wrath of God in this drought. Psal. 50. 21.

2 *They.*

The consideration of the persons supposed to sinne, doth adde weight to this matter. *They*, that is, the *Israel of God*: the people whom God hath singled out, to poure on them the riches of his mercie, of whom *Dauid* saith; *Hee hath not done so to euerie Nation. If they sinne.* Their sinne is in-

iurie, and vnkindneſſe too, *Thou, O man, my companion and my familiar friend.*

2.Sam.12.7. Heare *Nathan* pleading this quarrel of vnkindneſſe for God to *David*, after his double ſinne, *Thus ſaith the Lord, I annointed thee King ouer Iſrael, and I deliuered thee out of the hand of Saul &c. And if that had beene too little, I would haue doone ſuch and ſuch things vnto thee. Wherefore haſt thou deſpiſed the commandement of the Lord?* So might God ſay to *Iſrael*, *I brought thee out of the land of Egipt:* I ſaued thee from thine enemies that purſued thee: I diuided the red Sea for thy paſſage out of *Aegipt:* and the waters of *Iordane* for thy entrance into *Canaan*; why haſt thou deſpiſed the commaundement of the Lord thy God?

And ſemblably, may not perſonall conſiderations aggrauate our ſinnes, whom Almightie God hath deliuered from the Pope, a worſe oppreſſour then was King *Pharaoh:* to whom God gaue a religious, wiſe, virgine Soueraigne, the wonder both of the ranke and ſex, to rule ouer vs ſo many happy years of gracious peace at home, and glorious victories abroad: and with whom this fauour of God did not die, but hath continued in the ſucceſſion of our gracious King, vnder whom wee continue to enioy peace, and the holie libertie of the Goſpell: to whom God hath giuen a plentifull land, and hath enriched vs with the riches of neighbour and remote Nations: *If we ſinne,* can there be leſſe then a fearefull expectation of iudgement?

For

For Turkes that haue a *Mahomet*, a Mammet for their *Meſsiah*, for *Iewes* who know no IESVS yet in the Fleſh, for Papiſts that worſhip Idoles, for Indians that worſhip the Diuell, to *deſpiſe the commaundement of God*, this God taketh not ſo much to heart, *for brambles beare no figges*. But hee muſt needes take it vnkindely, if we liuing amongeſt ſo many aſſurances of his tender loue, whoſe ſheepe haue brought forth thouſands, and tenne thouſands in our Paſtures, and haue *eaten the fat of the earth*, and drunke of the riuer of his pleaſures, if we turne the grace of God into wantonneſſe, and abuſe his mercy to prouoke his anger. *Nehemiah* in chap. 6. verſ. 11. ſaid, *ſhould ſuch a man as I flie?* Conſider what kinde of man thou art; borne in the Church, and waſhed in the water of holy Baptiſme, taught in the word, fed with the body and bloud of CHRIST, poſſeſſing the fruits of the Land in peace, ſhould ſuch a man as I liue?

3 *Againſt thee.*

The next circumſtance maketh the fault greater, the ſinne is ſuppoſed to be againſt God: contrary to him, and wee doe in ſome ſinnes expoſe our ſelues to God. *Iſrael* was guilty of two ſinnes which were againſt God: one againſt the maieſty of God; that was *Idolatry* in the worſhip of ſtrange gods: wherein it is a wonder, that a people to whō the true God did ſo manifeſtly reueale himſelfe, ſhould be ſo led to the embracing of ſtrāge worſhip: an other againſt his mercie, in abuſing the plenty of outward things, to their luſt, vntill the

wrath of God came vpon them, euen whileſt the meate of plenty, was in the mouth of ſurfet.

For Idolatrie, the light of the Goſpel hath ſo long time ſhined vpon this Land, that (except with thoſe of the Popiſh ſtraine) Idoles are out of requeſt: and wee may ſay, *The knowledge of God is amongeſt vs:* yet Drunkenneſſe and Gluttony make their belly their god.

But for abuſe of the good Creatures of GOD, wee are as much in fault, as if *Dauid*, when *Saul* had armed him againſt *Goliah*, ſhould haue preſently encountred *Saul* himſelfe: So wee fight againſt Almighty God with his owne weapons, ſo that the Lord complayneth, *All theſe things are againſt me.*

4 *Becauſe of this.*

Heere is the prouocation. You ſee now where to lay the fault, becauſe a people ſo much beholding to me, haue made no conſcience to commit ſinne, a thing ſo hateſull to me, ſinning againſt my Maieſtie, or my mercie; therefore I haue ſhut vp Heauen, and there is no raine. Sinne then is found to be the cauſe of drought

I deny not but there be naturall cauſes, which produce drought, and the learned Students in the Bookes of celeſtiall bodies, giue good accompt often of theſe accidents: but Nature is Gods ſeruant. *Eliah* telleth *Ahab: As the Lord God of Iſrael before whom I ſtand, liueth, there ſhall be no deaw nor raine theſe yeares, but according to my word:* and CHRIST expreſſeth the time, *three yeares and ſixe*

1. Kings 17. 1.

Luke 4 25.

ſixe moneths. The Prophet was Gods Prognoſtication to them, to tell them what weather they ſhould haue: for God tooke the matter into his owne hand: and Nature ſate all the while, and looked on. See what a Sequence heere is at this fooliſh game of ſinne. Firſt ſinne, then anger, then no raine, and no fruits of the earth, and the periſhing of man and beaſt; God taketh it vpon him: *If I ſhut vp Heauen, and there be no raine.* 2.Chron.7.13.

God ſaith to *Iob*, *Hath the raine a father?* or, *who hath begotten the droppes of deaw?* Iob 38.28.

Canſt thou lift vp thy voice to the Cloudes, that abundance of waters may couer thee? Surely man cannot help himſelfe in this. *He ſaith to the ſnow, be thou on the earth, likewiſe to the ſmall raine, and to the great raine of his ſtrength.* Iob 37.6.

So *Eliphaz*, *who giues raine vpon the earth?, and ſends waters vpon the fieldes?* Wonder not then ſeeing you know who is Lord of theſe treaſures, if hee be ſpare of them, and ſhut his hand, *Becauſe they ſinned againſt thee.* Iob 5.10.

It is not enough to thinke vpon our ſinnes, but if we doe thinke vpon them, as the cauſe of this iudgement, theſe haue made the heauens aboue vs as braſſe, and theſe haue locked vp the treaſures of raine. The earth is ſenſible of this calamitie, the face of it is diſcoloured, the graſſe is burnt vp, the fruits faile, the greene hearb is withered, the earth openeth her mouth wide, aud gapeth for thirſt, and no clouds but of duſt, haue for a long time rained vpon vs: the beaſts of the

field haue felt this woe, who haue wanted their neceſſary foode: onely wee who know the cauſe of all this, and are too blame for all this, for whoſe ſins, the earth, & the beaſts of the field ſuffer, wee doe not change garment, or countenance for the matter, the drunkard drinkes not a draught the leſſe, nor comes to Church the more for it; the wanton abateth nothing of his delights, nor the worldely man of his deſires: But aske the Rich man of the earth, will all the wealth which they haue heaped vp buy vs one ſhower of raine now in this our extreameſt neceſſitie: I ſay not to quench the great thirſt, but to lay the duſt thereof?

VVith what heart then can any conſiderate man ſin againſt God, who bethinks himſelfe, that if he ſin, he ſhutteth vp Heauen againſt him: that if men did regard things temporall onely, this life can not be happy, but in the fauour of God; nothing but *Godlineſſe hath the promiſes of this life, and of the life to come*. And it is as eaſie to be happy in both worlds, as in this onely, the feare of God doth it in both.

2 *The Suppoſition of the remedie.*

The meanes to bee vſed to diuert this iudgement, are three.

1 Prayer: *If they pray toward this place.*
2 Confeſſion of Gods name: *and confeſſe thy name.*
3 Repentance: *and turne from their ſinnes when thou afflicteſt them.*

1 *Prai-*

1 *Prayer*: Heere he ſuppoſeth,
1 That they will flie to praier.
2 That they wil performe this in their owne perſons.
3 That they wil direct their prayer to God.

1 *They will flie to praier.*

Prayer hath euer been eſteemed and approued the beſt remedy againſt calamitie; and therefore the Saints of God haue vſed it in all afflictions: ſo ſaith S. *Iames*, *Is any man afflicted? let him pray:* Iames 5.16. This medicine hath a *probatum eſt*: *The effectuall feruent praier of a righteous man preuaileth much*: He prooueth it thus: *Elias was a man ſubiect to the* Verſe 17. *like paſſion that wee are, and he prayed earneſtly, that it might not raine, & it rained not on the earth three yeares and ſixe moneths*: *And hee prayed againe, and* Verſe 18. *the Heauen gaue raine, and the earth brought forth her fruit*. Heere is the force of Prayer, euen in this poynt, concerning the watering of the earth, prayer openeth Heauen, and prayer ſhutteth it. *Any man afflicted with anie affliction, let him pray*: but our prayer muſt be:

1 *Multiplicata*: we muſt be frequent in praier, Saint *Paul* biddeth vs to be προσκαρτερηταὶ ſuch as put our whole ſtrength of ſpirit into our prayers. Or as in another place; *Pray continually*. Our Sauiour CHRIST prayed thrice in the Garden, the ſame wordes. *Iohn* ſawe another Angell, who *offered much incenſe with many prayers*. *Reuelat*. 8.3.

He

He requireth not here long praiers, but often, leſt Deuotion languiſh, and Zeale take cold. *Auguſtine* ſaith, That the brethren had in the wilderneſſe, *Crebras orationes*, but *breues*: often, but ſhort Prayers, for feare of wearing and wearying their intention, for fleſh and blood are ſoone tyred and out of heart.

Dauid vſed this frequent prayer, but his prayers were ſhort, but they were effectuall: *one thing haue I deſired of the Lord that I will require*. I will not be ſaid nay. The Widdow in the Goſpell is made our example; not for the length, but for the importunitie of her Petition: and the Apoſtle wiſheth the *Romans* ἀγωνίζεσθαι to ſtriue with God by their Prayers for him, that is, to wraſtle with the Angell for a bleſſing, or to ſtriue with Sathan: For *Origen* ſaith, *In oratione dæmones obſiſtunt*: The Diuells doe oppoſe vs when wee pray. The Prophet biddeth, *Keepe not ſilence, giue the Lord no reſt, yee that make mention of the Lord:* So he gaue them example *for Sions ſake, I will not holde my peace, for Ieruſalems ſake I will not reſt.* In the common calamities of whole Nations, the Church of God hath vſed to ſet apart ſolempne dayes to the deprecation of Gods wrath, in the publique conuenings of the faithfull: and we do heare that this drought hath in ſom places, where Poperie is profeſſed, brought forth ſolemne and publique Proceſſions, and ſet Seruices to diuert this woe.

Eſay 62.7.

Verſe 1.

I expected all this while, the commaund of authori-

authoritie, to put this vpon our gene. all practiſe, but perceiuing that their Wiſedomes do caſt this vpon the holie diſcretion of particular Paſtours in their ſeuerall Charges : I haue blamed my tardie, and behind hand omiſſion of this duetie : yet preſuming that none of you in your priuate Deuotions haue neglected this good office, as you haue ioyned alſo in the prayers of the Congregation, now I admoniſh you to ſtirre vp your ſelues to giue the Lord no reſt, till he haue mercie vpon vs, and take away from vs this, euen this calamitie alſo. VVee haue *ærumnas multiplicatas*, our ſorrowes multiplied, let our prayers be multiplied alſo.

2 *But our prayer muſt be præſentata per Chriſtum:*

CHRIST our Aduocate muſt preſent our prayers to God : for our prayers are but the ſewell, CHRISTS mediation puts fire into them, and maketh them incenſe. Prayer is *Medicina*, the Medicinall Antidote againſt miſerie ; but CHRIST is *vehiculum*, the meanes to conuey this Medicine into the inward partes, and therefore as, we beginne our prayers, In the name of IESVS CHRIST, ſo we vſe to end them, *thorow* IESVS CHRIST *our Lord*. VVee haue no grace with God for our owne ſakes; CHRIST ſaith, *Whatſoeuer you aske in my name, it ſhall bee giuen you. Matt.* 21.22. *For without me you can do nothing. Iohn* 15.5.

3 Our prayer must be *acceptabilis Deo*: Such as God will accept. God heareth not sinners pleading for themselues, either sleightly, with a customary *Miserere*: Lord haue mercie vpon vs, or prowdly, *I thanke thee, I am not as other men are*, as the Pharisee. But if we come to him by Christ, *He cannot denie himselfe*, as *Diez* a Portugall Friar wittily noteth: If we begge of God the riches or honors of this world, these are not himselfe; if reuenge, that is not himselfe: but if wee beg mercie, that is God himselfe. Hee is called the *Father of mercies*; that is, the Father of CHRIST: For Christ is our righteousnesse to God, and Gods mercie to vs.

Luke 18. 11.

2. Tim. 2. 13.

2 *They must pray themselues: If they pray.*

Although we are commanded to pray one for another, yet we are not thereby freed from praying euery man for himselfe. Is the affliction common, let the prayer be also generall: let euerie man solicite God in IESVS CHRIST for himselfe, euery man for all, all for one another, euen for the whole Land, of which wee are partes: let vs not onely trust to the prayers of others for vs. Saint *Paul* entreating the *Romans* to pray for him, desireth them also to pray with him.

Poperie hath the credit to haue first deuised this lazie and idle doctrine of borrowing, hiring, and buying prayers: so that rich men haue turnd praying into paying: But *Salomon* supposeth that they

they will pray for themſelues that ſinne againſt themſelues, and againſt God, and vnleſſe they ſo do, they haue no part in theſe his prayers. *Samuel, Iob, Daniel,* all the holy men on earth, looſe labour, if they pray for ſuch as will not pray for themſelues, God putteth them off thus: *I will not heare them.*

Euen in this calamity haue not all and each of vs our particular woe: let vs therefore pray all and each of vs.

3 *They are ſuppoſed to pray towards this place:*
i. *toward the Temple at Ieruſalem.*

They pray to God, & therefore addreſſe themſelues toward the Temple, which is Gods houſe, wherein God did put his name, and eſtabliſh his worſhip, and wherein was the Arke of the Couenant, the Sacrament of Gods reall preſence.

Daniel being in a ſtrange Land, *went into his houſe, and his window being open in his chamber toward Ieruſalem, hee kneeled vpon his knees, and prayed three times a day.* Dan. 6. 10.

In *Daniels* example wee ſee a frequent reſort to God by prayer three times, not three ſet Canonicall houres, but thrice, at times of fit leaſure; and we find his worſhip directed to God, towards this place: peraduenture as *Dauid* did, *Euening, morning, and at noone:* for ſo we recommend to God, *Initium progreſſum, & exitum*; the beginning, the proceeding, and ending, of buſineſſes of the day. Pſalme 55. 17.

This vnburtfull ceremony was in vse amongst the *Iewes.*

1 In respect of the promise which God made of his presence there.

2 In a mysticall reference to Iesus Christ, for hee was the fulfilling of all the ceremonies of that place, and all the Sacrifices offered there, were types of his one Oblation of himselfe. To this place their resort was commanded. But *vnto the place which the Lord your God shall choose out of all the Tribes, to put his name there, euen to his habitation shall yee seeke and thither thou shalt come.* This was too much for them to do often, because that many dwelt farre off, therefore they did this. They worshipped *and prayed towardes this place.*

Exod 12 5.

Dauid did both. *But as for mee, I will come into thy House in the multitude of thy mercie: and in thy feare will I worship towardes the Temple of thy Holinesse.*

Psalme 5.7.

If the reuerence of the house of God so farre off, did make impression; *Take heede to thy foote when thou entrest into the House of God.* The sanctification and vse of this place calleth vpon thee for holy preparation. Thanke God (beloued) for the happy libertie that wee haue in the house of God, the Doores are open, the Belles inuite vs to it: God is at home, and at good leisure to heare our suites, and to giue vs remedy.

Eccleſiaſt. 4.17

2 *They flie to Confession, and confesse thy name.*

The name of anie thing is that whereby it is knowne

kuown and diſtinguiſhed from other things: the confeſſing the name of God here required, is the honoring of God, to the vttermoſt of our knowledge of him, and of his reuelation of himſelfe to vs, and this is that which wee begge of God, ſaying, *Hallowed be thy name.*

And euen in this, they that ſeeke to God for remedy, when he hath brought any iudgement vpon the earth, muſt confeſſe the name of God, & giue him the glory due to him, which is done,

1 By confeſsion of their ſinnes, for his name appeareth ſo much the more glorious, by how much our vnworthineſſe is more in ſight, ſo *Ioſhua* ſaid to *Achan: Giue glorie to God, and make confeſsion vnto him, and tell mee now what thou haſt done, hide it not from me.* Iohua 7 19.

2 By confeſsion of Gods Iuſtice to be ſuch, as that hee will exact of vs an accompt of our whole life, becauſe all our wayes are before him.

3 By confeſsion of his goodneſſe and mercy, who is not ſo vnplacable but that wee may come to him with our prayers: many men prouoked to anger, are ſo violent, that they can not brooke any ſight of the party with whom they are offended, they will not heare him, or any that pleade his cauſe: God doth not ſo, but receiueth the petitions of ſinners for his names ſake.

4 By confeſsion of his name, ſeeing the holie name of God is violated in our ſinnes, and wee haue neglected him, whoſe name ſhould haue beene a ſufficient diſſwaſiue, to haue daunted vs

from vnrighteouſneſſe, there is no better waie then by confeſſion of his name to declare to the world, that not in it ſelfe alone, but euen in our eſtimation alſo, *Holie and reuerend is his name.*

5 By confeſſion of his name in our punishments, acknowledging that it is God who hath brought vpon our Land this generall drought, it is he who ſent the bitter Froſtes to keepe in the Spring, and the parching heate in the Summer, to burne vp the foode of our cattell, who opened the heauen in the Spring, and ſent downe ſuch plenty, and continuance of Snow, that the earth was ſhut vp againſt vs, and the beaſts of the field: and who hath now a long time ſhut vp the Heauens, that no raine doth fall vpon the earth, to refreſh the withered beauty thereof.

6 By confeſſion of his name in the remedie: for wee muſt alſo declare, that *our helpe ſtandes onelie in the name of the Lord, who hath made Heauen and Earth.* For as we muſt burie all our murmurings in his name: *Becauſe thou Lord haſt done it*: ſo wee muſt quicken and enlighten all our hopes at his name; for onely the hand that wounded vs, can heale vs, and none but our God can renew the face of the earth.

3 *They flie to Repentance*: This is called

1 *A turning from their ſinnes.*
2 It hath *Externum motiuum*: an outward motiue: *affliction.*

The

The turning heere mentioned implieth two termes.

1 *Terminus à quo*: from what wee muſt turne.
2 *Terminus ad quem*: to whom we muſt turne.

1 *From what.*

1 That from which wee muſt *turne* is ſinne, and this is hard to do, becauſe *ſinne hangeth ſo faſt on*, eſpecially the ſinnes of plenty, as gluttons, drunkards, and wantons, ſinnes committed with ſuch delight, that men are loth to part with them, and we ſee very few recouered from them: Surely, many ſeeme rather turned into theſe ſinnes, then turned from them.

And if God ſhould not haue mercie vpon vs out of the multitude of his owne tender compaſſions, and for the fauour that hee beareth to a few righteous ſoules, that do make conſcience of theſe ſinnes, till the ſenſuall drunkards, gluttons, and wantons of the earth, doe turne away from theſe ſinnes, to ſeeke his mercy, who of vs ſhould hope to ſee an other ſhowre of raine fall downe vpon the face of the dry and thirſty earth againe?

The phraſe of *turning* from ſinne, importeth a great mercie; for God knowing whereof wee be made, and how fraile the ſonnes of men are, exacteth not a perfect integritie, a pure, and full ſeperation from all our ſinnes, onely hee requireth of vs to turne away from them, as wee doe from thoſe things which are loathſome to vs, and that we do expreſſe our diſlike and hatred of them.

The

The phraſe of Chriſt to *Peter*: *Get thee behind me*, doth ſhew as much: Let vs eſteeme our ſinnes our enemies, that wee may ſtriue to leaue them aſterne of vs. We ſay, They go farre that neuer turne: They do indeed; ſo farre, as they that would go thence to *Abrahams* boſome, cannot.

But euery turning will not ſerue the turne; thou maiſt turne away thy hand from the action of euill, and not turne away thy heart from the affection to it: Many ſo farre ouer rule deſire, as to keep them from operation, but thou muſt turne away, not onely the inſtruments of ſinne, the members and parts of thy body, but euen the heart that ſetteth them all aworke, from ſinne and iniquity.

Theſe euils which wee would put behind vs, will bee ſtill courting of vs, and Sathan will neuer leaue tempting vs to them, but God is our *Terminus ad quem*, wee muſt *turne to God.*

2 *To whom.*

Repentance ſeeketh the face of God: the penitent go not back-ward to their Father, as *Sem* and *Iaphet* did, but forward, like the vnthrift in the Goſpell, who ſaid within himſelfe: *I will goe and ſay to my Father, Father I haue ſinned, &c.* for hee thought, no doubt, many others, euen all that trace mee and my euils, haue gone to my father, and ſaid as much of mee, and this cannot chuſe but bee an extreme griefe to him, now I will go my ſelfe and ſay ſo to him, and I hope it will pleaſe him well.

This

This is that (Beloued) which would ſoone preuaile with God, and obtaine the opening of heauen. Thus *Peter* who had ouer-weened his owne loue of his Maiſter, and whileſt he warmed himſelfe at the high Prieſts fire, loſt the heate of his owne zeale, and denied his Maiſter, but he went forth, and when Chriſt looked vpon him, *Hee wept bitterly*: ſo *Mary Magdalen* turnd to Chriſt, and in his louing ſeruice ſhe employed her eyes, her lockes, her lips, her hands, her knees, her feet-ointment, which ſhee had not alwayes beſtowed well, it is more then likely, moſt times ill.

Turne thus to the Lord, and let thoſe knees which haue beene bent in drunken Healths to the earth, dwell vpon the Earth in our prayers to Almightie God for forgiueneſſe. Trie now if you can ſurffet vpon the *Fatneſſe* of Gods houſe, who haue forſaken the houſe of God to doe ſeruice to your bellies, making them your gods, or haue come hither ſo full of your owne houſes, that you haue but come to take your reſt heere. Trie if your tongs, vſed to blaſphemous ſwearing, curſing, bitter ieſting, ſlanderous reuiling, lying, and filthy ſpeaking, can change their tune, and turne into the Publicans *Miſerere*; *Lord be mercifull vnto me a ſinner.*

We haue great encouragement hereto, for the Lord to whom we turne, *is gracious and mercifull, ſlow to anger, and of great kindnes, and ſuch a one as repenteth him of the euill. Who knoweth if he will returne and leaue a bleſsing behinde him?* And againe, Ioel 2. 13. 14

the ſins from which wee turne, are well forſaken,

Ezech. 18.30. *Repent and turne your ſelues from all your tranſgreſſions, ſo iniquitie ſhall not be your ruine.*

2 *The eternall motiue, when thou afflicteſt them.*

This commeth ſomewhat neare the hart, for it ſeemeth an hard condition, that a man, a congregation, a kingdome & nation, ſhould ſeek to him that afflicts them, yea euen when he makes them ſmart. But ſuch is the wholeſome correction of God, that it draweth vs to him when all his good mercies doe but arme vs againſt him: this commonly is Gods laſt refuge, amongſt his outward

Hoſea 5.15. means of mans conuerſion. Heare himſelfe. *I will goe & returne to my place, till they acknowledge their offence, and ſeeke my face: in their affliction they will ſeeke mee earely.* And where this faileth, the Prophet ſeemes to be out of hope of turning them to God. *The people turneth not to him that ſmiteth*

Eſay 9.13.14. *them, neither do they ſeeke the Lord of Hoaſts: therefore the Lord will cut off from Iſrael head and taile: roote and branch in one day.*

It is then a ſigne of the good preſence of Gods good ſpirit with vs, if affliction do not put vs into paſſion, and make vs murmure againſt God, but that we haue the grace to pray, and confeſſe the name of God, euen while the rod of God is on vs.

Pſal. 116.3. Thus did *Dauid, The ſorrowes of death compaſſed me, and the paines of hell gate holde vpon me: I found trouble and ſorrow: Then called I vpon the name of the Lord: O Lord, I beſeech thee deliuer my ſoule.* Affliction firſt found out *Dauid*, as he was wandring

out

out of the way of Gods commaundements: then *Dauid* found affliction, and made the right vſe of it, to put him to his prayers, that God would bee his deliuerance. Affliction found him in his proſperitie, euen then when he ſaid; *I ſhall neuer bee moued*: and ſodainely hee found himſelfe in aduerſitie, but ſtill aduerſitie was the beſt incentiue to enflame him, with the zeale of Prayer: the beſt impulſiue to put him on vpon his God.

This therefore is our ſeaſon and fitteſt Seedes time for our prayers and our repentance, whileſt our ſoules do finde trouble and anguiſh. Yea but the heauens are ſhut vp againſt vs: how ſhall our Prayers aſcend thither? Be of good comfort, *The eies of the Lord are vpon the righteous, and his eares are open to their praiers*: and the penitent ſinner is in the roll of the righteous: *He alſo wil heare their crie, and will helpe them.* This is ſuch a fauor, that *Dauid* ſaith; *Bleſſed be God which hath not turned my praier from him, nor his mercie from mee.* This taketh away *feare from vs*, euen in the euill day: *when the iniquitie of our heeles*, which *Bellarmine* vnderſtandeth *Iniquitas extremæ vitæ*: The iniquity of our laſt of life doth compaſſe vs about: or when iniquity followes me at the heeles, to bring iudgement on me: or when my heels offend God in running from him, & turning my backe to him.

Pſal. 34. 15.

Pſal. 66. 20.

Pſal. 49. 5.

The death-bed is not fearfull to ſuch: *The Lord will ſtrengthen him vpon the bed of languiſhing: he will make all his bed in his ſickeneſſe.* Pray then euen whileſt the ſoare is running, whileſt all thy

ſinnes lie open before God, and Heauen is ſhut vp againſt thee: pray and open the Heauens, and leaue not thy God vntill he *bow the Heauens and come downe to thee.* We haue his promiſe. *If you walke in my ſtatutes, and keepe my commaundements to doe them: then will I giue you raine in due ſeaſon, and the Land ſhall yeeld her encreaſe, and the trees of the field ſhall yeeld their fruit: and the threſhing ſhall reach to the Vintage, and the Vintage ſhal reach to the ſowing time, and you ſhall eate your bread to the full.*

Leuit. 26. 3. 4. 5

Now beloued, you haue heard both of your ſin, the puniſhment of it, and the remedy of your griefe, let me conclude with this earneſt requeſt vnto you, That you be not like to the people of *Iſrael*, of whom God himſelfe ſaith to the Prophet *Ezechiel* thus; They ſpeake one to an other, euery one to his brother, ſaying; *Come I pray you, & heare what is the word of the Lord, that commeth to you: and they heare thy wordes, but will not doe them: with the mouth they ſhew much loue: but their heart goeth after their couetouſneſſe.*

Your affection cryeth for God, *Seeke yee the face of God,* let your ſoule anſwer for you; *I will ſeeke thy face, O Lord, right earely.* To that God, that is, to the Father, Sonne, and Holy-ghoſt be giuen al praiſe, and thankſgiuing; now and euer,

Amen.

A Thankesgiuing for Raine.

The second Sermon.

PSAL. 68. 9.

Verse 9. *Thou O God diddest send a plentifull raine, whereby thou diddest confirme thy Inheritance when it was wearie.*

BEloued Brethren; my last businesse in this place, was to call you to a consideration of the heauy iudgement of God vpon our Land, in the shutting vp of raine, whereby the earth was parched and defaced: and thereupon I moued your Christian deuotions, to send vp to the Throne of God, your humblest Supplications for remedy. Your prayers were no sooner gone vp to Heauen, but *The*

Heauen heard the Earth, and God heard the Heauen: And thou (O God) diddeſt ſend a plentifull raine vpon thine inheritance, and diddeſt refreſh it when it was wearie. VVhen Chriſt had healed tenne Lepers, & but one of them returned to giue thanks, he enquired but *where are thoſe nine?* Thankeſ-giuing is our duety, and his expectation. To this purpoſe I haue made choice of this Text, which putteth into our mouthes a Song of Thankeſ-giuing, containing a thankefull Commemoration of the mercie vouchſafed to vs; In which,

1 The benefit receiued is, *Raine.*
2 The fulnes of the benefit, *a plentiful raine*
3 The nature of the benefit, *Thou didſt ſend.*
4 The benefit of the benefit, *whereby thou didſt confirme thine inheritance when it was weary.*

1 Of the benefit, *Raine.*

The people of *Iſrael* being in *Egipt*, where they had no raine, (for the earth is there watered once a yeare by the inundation of *Nilus*) had this promiſe; That the *Land whither they went to poſſeſſe it, ſhould not be as the Land of Egipt, from whence they came, where they ſowed their ſeed, and watered it with their foot, as a garden of hearbs: but the land of Canaan, is a land of hilles and vallies, which drinketh water of the raine of heauen.* And *Dauid* here confeſſeth that God hath performd that promiſe, and hath giuen them raine from Heauen, and ſaued them the labour of watering the earth. This

Deuter. 11.12.

Moſes

Moſes calleth *Gods opening to vs his good treaſure:* For the *raine commeth downe, and the ſnow from heauen, and returneth not thither, but watereth the earth, and maketh it bring forth, and bud, that it may giue ſeed to the Sower, and bread to the Eater:* ſo the benefite of raine is bread for this yeare, and ſeed for the next yeare θησαυρος called a treaſure, that is, θησις εις αυριον for it is prouiſion for to day, and ſtore for to morrow; raine is the milke of heauen, whereby the hearbes, and graine, and the plants of the earth are nourced: *Manplanteth the Aſh, and the raine nourceth it: Dauid* expreſſeth this thankfully, obſerue his ſequent: *Sing vnto the Lord with thankeſgiuing, ſing praiſe vpon the Harpe vnto our God, who couereth the heauens with clouds;* and therein, *hee prepareth raine for the earth;* and thereby, *hee maketh graſſe to grow vpon the mountaines, and giueth to the beaſt his food:* This is now our benefite, theſe muſt be our thankes: our ſinnes depriued vs of this bleſſing, our prayers haue re-obtained the ſame: It remaineth now, that by our thankfulneſſe and obedience hereafter, together with our deuout ſupplications, wee keep heauen open, and continue vpon vs *the ſhewers of bleſſing, whereby the tree of the field doth yeeld her fruite, and the earth ſhall yeeld her increaſe.* What can wee deſire more of God? This is all that the holy Prophet wiſheth to the King in name of the Church: *The Lord heare thee in the day of trouble, the name of the God of* Iacob *defend thee; ſend thee helpe from*

Deut. 28.12. Iſay 55.10.

Iſay 44. 14.

Pſal.147.7.8 9.

Ezech. 34.26.

Pſ.20. 1.2.3.4.

from his Sanctuary, and ſtrengthen thee out of Syon, remember all thy offerings, and accept thy burnt Sacrifice: grant thee according to thine owne heart, and fulfill all thy counſell. This, all this, hath God done for vs; for in the time of trouble when wee wanted raine, hee heard our prayers: From heauen did the Lord behold the earth, hee accepted the burnt ſacrifices of our deuotion, and zeale, & the offering vp of our hearts, and the calues of our lippes, and gaue vs raine according to the deſire of our owne hearts: Wee muſt adde out of the next verſe, *Wee will reioyce in thy ſaluation:* *Dauids* example is a good guide to vs herein. *I loue the Lord becauſe hee hath heard my voice and ſupplications, becauſe hee hath enclined his eare vnto mee, therefore will I call vpon him as long as I liue:* Wherein two things by him promiſed are expected from vs:

Verſe 5.

Pſal. 116. 1.

1 To loue God; this is the Law of our duety, and God doth exact this as debt, yet hee alſo purchaſeth, and buyeth, it of vs with his benefites.

2 To pray to him, and to this duety it is a good encouragement, *Becauſe thou heareſt the prayers, therefore vnto thee ſhall all fleſh come.*

2 *The fulneſſe of the benefit.*

This raine is called in ſome readings, *A gracious raine:* the *Interlinearie* readeth, *Pluuium munificentiarum:* The raine of bounty: *Arſt: Fel: pluuiam liberarum voluntatum;* the raine of free-willes: All expreſſe a full and free benefit: a raine of

of his free-will, to ſhew how frankely his benefites come from him: or a *Raine* according to the full deſire of our will, ſo ſeaſonable for the time, ſo reaſonable for the quantity, ſo gentle in the fall, as the heart of man could deſire. Here then is *pluuia voluntatis diuinæ*; Gods will was, that we ſhould haue it. And *pluuia voluntatis humanæ*: Mans deſire is graciouſly ſatisfied: the thirſt of the earth is quenched, and yet the Harueſtman not hindred from gathering in the rich treaſures of the ripe fruits of his fields with ioy, euen the ioy of Harueſt: For the Mower *fills his hand, and he that bindeth his ſheaues his boſome, and they which goe by, ſay: The bleſſing of the Lord be vpon you; we bleſſe you in the name of the Lord.* Thus hath God *renewed the face of the earth, and made the field reioyce, and all that is therein.* Pſal. 129. 7. 8.

Now, full benefits would haue full thankeſ-giuings: God hath ſowen plentifully, let him alſo reape plentifully: *Pluuia voluntatum*; *Raine* according to our hearts deſire hath gone before: *gratitudo voluntatum*; the thankefulneſſe of our willing hearts to praiſe God muſt follow it at the heeles. God loueth a cheerefull giuer of thanks to him.

3 The Author of this benefit: *Thou O God.*

Now we ſee that *Salomon* directed vs well, to ſend vs to him, for heere it appeares, that he *ſhut vp Heauen before*: and now we finde that he is the onely giuer of *Raine*. *Thou diddeſt ſend*: And thy meſſenger did his errand faithfully. It is God that

maketh the ſmall droppes of water, they powre downe raine according to the vapour thereof, which the cloudes doe droppe and diſtill vpon man abundantly, Iob 36.27.

And the Prophet enquireth, *Are there any among the vanities of the Gētiles, that can giue raine, or can the heauens giue ſhowers? Art not thou hee, O Lord? Therefore wee will wait vpon thee, for thou haſt made theſe things, Ierem. 14.22.*

You may know the Author by the plentie, for when God giueth, he *ſtilleth abundantly.* He is *abundant in his goodneſſe, and in his truth.* He is neuer ſpare and reſerued but in his iudgements, there hee is alwayes *ſlowe to wrath*, and behinde-hand with vs, but he is *prior in dilectione*: we cannot preuent him in his loue, *he loued vs firſt.*

This will make vs both ſeeke to him for raine, when we want it, and thanke him only for it, when wee obtaine it. Saint *Auguſtine* ſheweth the ſpite and malice of the heathen *Romans* of olde, againſt Chriſtians, who vſed this Prouerb; *Pluuia defecit cauſa Chriſtiani*: The Chriſtians is the cauſe that we haue no raine. *Tertullian* complained of them that they thought *omnis publicæ cladis, omnis popularis incommodi, chriſtianos eſſe cauſam.* That the Chriſtians were in fault, for all the deſtruction in the Common-wealth, for all inconueniences that befell the people. *Si Tiberis aſcendit ad mœnia, ſi Nilus non aſcendit in arua, ſi terra mouit, ſi fames, ſi lues, ſtatim Chriſtianos ad leones acclamatur*: If the Riuer of *Tiber* ſwelled too high vp to their walles:

De Ciu. Dei 2.3.

walles: if *Nilus* did not drowne their fieldes: if there were any Earth-quake, any famine, or infectious diſeaſe, then they cryed: Let the Chriſtian be giuen vp to the Lyons to be deuoured, for hee is the cauſe of all, and for his ſake all this euill is come vppon vs. So complayneth good Saint *Cyprian*, That the Chriſtians are traduced for the cauſe of all theſe euills, becauſe they doe not adore and worſhippe the Gods of the Heathens: but hee ſearcheth out the true cauſe, euen *Salomons* cauſe, *becauſe they ſinne againſt thee:* Heathens agree that the cauſe is ſinne, and the Iudge is Almightie GOD: onely they knew not the true GOD, that they might ſeeke to him, nor the right worſhip and ſeruice, that ſhould and ought to be done vnto him, who onely prepareth raine for the Earth, and watereth the drie furrowes thereof: who alſo maketh *a fruitfull Land barren, for the iniquitie of the people that dwell therein.* Take not then this benefit of Gods gracious raine, as a naturall and cuſtomary debt, which the Heauen doth owe to the Earth, but as a ſpeciall fauour and bounty of Almightie God, and giue vnto him for it, *the honour due to his Name.*

Contra Demetr.

4 *The benefit of this benefit: whereby thou didſt confirme thine inheritance, when it was wearie.*

The Author of this benefit of *Raine* hath beſtowed it.

1 VViſely: *vpon his owne inheritance.*
2 Effectually: *thou diddeſt confirme.*
3 Seaſonably: *when it was wearie.*

1 *Wiſely.*

The people vpon whom God beſtoweth this fauor is called here, *Gods inheritance*: the Church of God: the children of *Abraham*: ſo called, becauſe God made them the heires of his promiſe, and vnder this title, all the Elect are comprehended, the children of *Abrahams* faith. Wherein we are taught: firſt, That none haue right and intereſt in the good fauours of God, but the Elect, thoſe are heires of the promiſes of God: ſo that the way of righteouſnes is the onely way of proſperity, and there is no ſuch thrift, as true religion: for *godlines with contentednes is great riches*, onely that hath *The promiſes of this life, and of the life to come*. *Daniel* that feedes on Pulſe, though he fare worſe, lookes much better, then they that are fed at the Kings Table: it is not the benefit receiued in outward things, but the bleſſing of god vpon it, that maketh vs fat and well liking: it was *Dauids* obſeruation, *The Lions doe lacke and ſuffer hunger, but they that ſeeke the Lord, ſhall not want any good thing*. VVhereupon *Dauid* readeth this Lecture of Thriſt to the ſonnes of men. *Come ye children hearken vnto mee, and I will teach you the feare of the Lord. What man is hee that deſireth life, and loueth many dayes that hee may ſee good? Keepe thy*

Pſal. 34 10.

Pſal. 34 11.

12. &c.

thy tongue from euill, and thy lippes that they ſpeake no guile. Depart from euill, and doe good. Seeke peace, and purſue it. The eies of the Lord are vpon the righteous, and his eares are open to their crie.

Saint *Auguſtine* vpon theſe words ſaith, *Si ad literam accipias, videtur te fallere:* If thou vnderſtandeſt this place literally, it ſeemeth to deceiue thee: and therefore he thinks it ſafeſt to expound theſe words of the life to come. I thinke that the ſcope of the place wil preſſe another ſenſe: namely, the goodneſſe of God vpon them: the iuſt, euen in this life, which doth not conſiſt in riches, and outward things, but in the bleſſing of God, and in the watchfull eye of his Fatherly prouidence, who faileth not to take care of the Elect, teaching them *how to abound, and how to want*: & in all the miſeries of life ſtil ſupporting them.

This *bleſſing* is not ſo much in ſight, as the outward things are, yet not altogether vnſeene. For haue we not ſeen many men great in power, great in fauour, great in reuenue, and yet bare and needy, borrowing, and much indebted, yea borrowing of thoſe, who haue leſſe meanes to enrich themſelues: when ſome of poorer eſtates are ſtill purchaſing, and in cheereſull vegetation. Some like ſhips with too much ſaile ouer-ſet in the Sea of this world, whileſt others, that ſpreade leſſe cloth bring home their fraight. The *bleſſing* of God is the cauſe of this difference. This ſeemeth a fooliſh doctrine to the worldling: but giue me a little with this bleſſing, rather then Sathans

offer of *all the Kingdomes of the world, and the glorie of them*, without it. *Dauid* ſaith in the fourth Pſalme and the eight verſe, *I will lay me downe in peace, and take my reſt, for it is thou Lord onely which makeſt me dwell in ſafetie*. And hee chideth them that *Riſe earely, and goe late to bedde, and eate the* Pſal.127.2. *bread of carefulneſſe, for God giueth his beloued ſleep.*

Set your reſt vpon this, be faithfull in your ſeruice of God, and in the dueties of your lawfull callings, and then *permitte Deo cætera*: Leaue the reſt to God. *Caſt your care vpon him, for he careth for you. Your leafe ſhall not wither, and looke whatſoeuer you doe, it ſhall prtſper, Pſal.* 1.3. Heare the word of your God by his Prophet *Ieremie* 22.13. *Woe to him that buildeth his houſe by vnrighteouſneſſe, and his chambers by wrong, that vſeth his neighbours ſeruice without wages, and giueth him not for his worke.* And particularly hee ſaith to the Verſe 15. ſonne of *Ioſiah*; *Shalt thou raigne becauſe thou cloſeſt thy ſelfe in Cedar? Did not thy Father eate and drinke, and doe iudgement, and iuſtice, and then it was well with him? Was not this to honour me, ſaith the Lord?* Here is a faire example, they that make conſcience of their lawfull calling, haue their portion in the fauour and bleſſing of Almightie God. Striue then to bee, and to declare your ſelues the *Inheritance of God*: For the eie of God is vpon ſuch, and his eare alwayes open to their ſuites. *Dauid* inſtanceth, *I haue ſeene the wicked in great power, and ſpreading himſelfe like a greene Bay tree: yet he paſt away, and he was not: I ſought him, but*

but he could not be found. Marke the perfect man, and beholde the vpright man, for the end of that man is peace. That which deceiueth the world in the comparison of the iust and vniust, one with an other, is the oddes in quantitie. The vniust hath much often: and the righteous but a litle: against which, let vs oppose that infallible rule of *Dauid*, *A litle that a righteous man hath, is better then the riches of many wicked.* Psal. 37. 35. Psal. 37. 16.

2 We are taught further out of this place, that seeing it is in respect of *Gods inheritance*, that God is so plentifull in watering the earth, whereby the wicked of the earth grow rich, and their portion waxeth fat, by this meanes, surely we may cõclude, that the wicked enioy temporall things, do fare much the better, for the sake of the righteous: for they haue the greatest share in these outward and temporall things. A cleare proofe of this point is in *Sodomes* case, in which, if but ten iust men could haue been found, the sinning cities had beene spared: and in that story, the Angell of God said to *Lot, Haste thee, escape thither, for I can not doe anie thing, till thou be come thither.* Genesis 19. 22.

And what is it that deferreth the day of Iudgemnent of all flesh, but Gods expectation to accomplish the number of his elect? when his number is once full, he will come to iudge the quicke and the dead. Therfore it was a mischieuous suggestion of Satan, that Christians were the causes of common calamities: No (beloued) the righteous are they that hold Gods hands: good Kings such

such as *Salomon* was, who prayed for his people, good *Samuels* that say, *God forbid that wee should cease praying for you*: good *Dauids*, whose eyes do gush out in riuers of waters, for them that keepe not the Law: good *Daniels*, that open their windowes toward *Ierusalem*, and pray thrice in a day to God: good *Ieremies*, that wish their heads fountaines of teares, to bewaile their people: good *Obadiahs* that hide, and feede the Prophets of the Lord in time of persecution. These be they that keepe heauen open, and the mercie-seate accessible; for the Sonne of God is their elder brother, and they are able to doe all things through him, that strengthneth them. This church of God is scattered ouer the face of the earth, and all the earth doth fare the better for it. *Abimelech* confesseth to *Abraham*, *God is with thee in all that thou doest*: and therefore desired an oath of confederation with him.

Genesis 21.22.

Abimelech requireth the same of *Isaac* his Son: For *wee sawe certainely, that the Lord was with thee.*

Genesis 26.28.

Genesis 30.27.

Laban obserueth, *I haue found by experience, that the Lord hath blessed me for thy sake*: and in *Iosephs* story, both *Potiphars* house, and the prison, and all the Land of *Aegypt*, found the benefite of *Iosephs* company: he was *homo boni pedis*: a luckie man, as the Prouerb saith, where euer he came: therefore the Apostle saith of sundry worthy persons, *of whom the world was not worthy, Hebrews* 11.38. For as God said to *Abraham*, *Genesis* 12.3. *Thou shalt*

ſhalt be a bleſſing : So are all the ſeruants of God, bleſſings to the place in which they liue, and I haue willingly imbraced their pious iudgements, who haue thought, that when S. *Stephan* prayed for his perſecutors (*Saul* by his owne confeſſion being one of them) the prayers of that holy Martire were a moſt holy and helpful meanes of *Sauls* conuerſion, who was after that, ſhortly, *Paul* an Apoſtle of IESVS CHRIST, and preached the Goſpel, which before he perſecuted. And in this generall ouer-growth of iniquitie, in this Land, thoſe few that watch, and faſt, and pray, and make conſcience of their wayes, and of the ſeruice of our God; theſe are they that binde the hands of God, that hee cannot ſmite the Land: if he ſhut Heauen, theſe open it againe: Such a treaſure is piety, ſuch a liberty is in the ſeruice of God: Striue therefore to be the fauorites of God. Princes fauorites haue but their ſeaſons, their great Maiſters may die, or their liuing loue may run in another channell: *Truſt not in Princes, for there is no helpe in them* : What a glory is this to religion, that it is not wordly pompe, and high Titles, full Tables, full Coffers, gay Garments, that preuaile with heauen, but godlineſſe, *which hath the promiſes of this life, and of the life to come.*

2 Effectually: Thou diddeſt *confirme thine inheritance:* this is more then to refreſh it; for hee did ſettle and eſtabliſh his fauour vpon it: ſuch is the loue of God in duration, whom hee loueth to the end he loueth them; and the continuace of

our ſeruice cannot faile of the continuance and confirmation of his loue to vs; and vpon that condition do all his promiſes paſſe to his owne *Iſrael*, to *Abrahams* ſeed, to *Dauid* and *Salomon*, *If they keepe my Commandements:* Do you deſire that God ſhould confirme and ſettle his mercy vpon you and your children: Bee you his children, ſerue the Lord in feare all the daies of your life; for all the benefites of life depend vpon the mercies of God to giue them to vs, and to ſettle them vpon vs. Thus was the inheritance of God, the people of Iſrael, *confirmed* in the aſſurance of Gods fauourable protection; they found now that God was good to Iſrael in the performance of that gracious promiſe of raine, whereby the land of their poſſeſſion became friutfull vnto them: and hereby the faithfull in the Land were confirmed in the faith of his truth, and in the loue of his mercy, and in the obedience of his will. Our Sauiour required this good ſeruice of *Peter: Thou being conuerted ſtrengthen the brethren.* Let not vs vnconſtantly wauer in his obedience, who doth conſtantly continue his louing kindneſſe to vs; but let vs winne as many by our experience of his loue to vs as we can: ſo did *Dauid: Come hither, hearken vnto mee, and I will ſhew you what the Lord hath done for my ſoule:* So ſhall wee confirme our ſelues and others in the mercies of God, which are called, *the ſure mercies of Dauid.*

In this grieuous drought which ſo long parched

ched the face of the earth, wee had now and then a gracious ſhowre, which refreſhed the face of the earth, and laid the duſt of it; but wee wanted two degrees of the fauour now obtained, and in my Text expreſſed, for we had not *liberatem pluuiam:* wee had not a plentifull raine, neither had wee that title confirmed, and ſetled vpon vs, but the Sunne ſoone dryed it vp: But now God hath remembred vs in the fulneſſe of his mercy, for wee haue the earely and the latter raine, *pluuiam voluntatum:* euen ſuch, and ſo much raine, as wee our ſelues would haue: *what ſhall wee render to the Lord for this?* let vs pay our vowes in the ſight of the Lord, *euen now,* in preſence of all his people.

3 *Seaſonably: when it was weary.*

The Earth was weary of ſuffring thirſt ſo long, the cattell were weary with pining for want of neceſſary foode. Men were weary with watering of the earth with the foote, weary with bearing the weight of Gods long diſpleaſure, weary with crying, and calling vpon God for helpe; *Becauſe the ground was chapt, for there was no raine vpon the earth: the Plow-men were aſhamed, and couered their heads, and the eyes of the cattell did faile, becauſe there was no graſſe:* Euen then did God viſite vs with a liberall raine, to refreſh the earth, and to *Confirme his inheritaunce:* yet ſo moderately, as not to hurt our hopefull harueſt, that all handes worke cheerefully to gather in the riches of the earth. Now let me ſay to you: *Behold, you are made* Ieremy 14. 4.

whole, sinne no more lest a greater iudgement fall vpon you: lest he punish you with too much raine, as he hath done with too little: for God hath many Arrowes in his quiuer of Vengeance. Keep heauen open with your prayers, and send vp thither a morning and euening sacrifice of praises, and say vnto your God as the Prophet doth; *O the hope of Israel, the Sauiour thereof in time of trouble, why shouldest thou be as a stranger in our Land, and as a way-faring man, that turneth aside to tarry for a night? Thou (O Lord) art in the middest of vs, and we are called by thy name. Leaue vs not.*

Ieremy 14. 8.

I conclude, and heerein I desire your thankefull hearts to ioyne with me in all serious and sincere deuotion: *The Lord hath done great things for vs, whereof we reioyce. Glory be to the Father, and to the Sonne, and to the Holy-ghost: As it was in the beginning, is now, and euer shall be, world without end, Amen.*

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FINIS.